

Hajj, A Delusional Journey **of Deliverance**

**A thorough and impartial academic
Research that explores the rationality of the Muslim
Pilgrimage to the holy city of Makkah and
endeavors to discover the genuine
origins of the holiest Muslim
Shrine of Ka’bah.**

By

Aurangzaib Yousufzai

Aurangzaib.yousufzai@gmail.com

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Chapter (1)

INTRODUCTION

This writing was originally dedicated to the conscious people of Indo-Pakistani sub-continent having hereditary Islamic origins. It was thus initially presented in Urdu language, and most of the terminology used and whatever it suggested, implied or inferred was well known and fully understood by the target audience. The present English edition however seeks the attention of that audience whose backgrounds seem to be vastly different from the above linguistic group. Hence, it requires many aspects of the thesis under consideration substantially defined and elaborated in advance in order to apprise the English speaking audience of the background scenario and its genuine historical perspective. So, here we present a brief summary of what the English readers would need to know in order to follow the thesis without too many unanswered questions arising in their minds.

Islam presently in practice worldwide is a fictitious Islam and its entire doctrine as preached, followed and exhibited worldwide is a counterfeit one and hence, *a delusion*. The Truth of Quran has been radically altered, twisted, manipulated and its divine message grossly misrepresented. The said fictitious Islam was invented or fabricated by Arab despotic rulers of Umayyad dynasty who succeeded in usurping the power and authority of the once divine kingdom of Islam from the control of the fourth legitimate Pious Caliph, Ali Ibn-e-Abi Talib, exploiting the chaotic situation planned and created on the occasion of the tragic assassination of third Pious Caliph, Uthman bin Affaan in 35 AH (655 AD).

According to authentic historical testimony, the Caliphate's Umayyad Governor of Syria, Ameer Mu'aviya, based in Damascus, was the flag bearer and founder of the first ever dictatorial monarchic regime in Islam that was to replace the divine government of the Pious Caliphate. Mu'aviyah was one of the sons of the all-time arch-enemy of Islam, the Quraishite chieftain Abu Sufyan bin Harab. Both father and son remained pagans until the Historical victory of Makkah by

Prophet Muhammad pbuh in the last years of his life. They had converted to Islam only in compromise with the unquestionable and burgeoning domination of Islam. Mu'aviya was a matured statesman of 26 years of age, always staying by the side of his father, until that crucial moment of time.

On the pretext of demanding blood vendetta of Uthman, who perchance happened to be a fellow Umayyad, Mu'aviyah refused to surrender his loyalties to the fourth Pious Caliph Ali, who had succeeded Uthman through due process of consultation and consensus among the council of elders. Thus, Mu'aviya was soon to rip apart the unity of the Muslim society by raising hell across the Islamic State taking advantage of the issue of Usman's assassination. By calling for revenge of Uthman's assassination and demanding from Ali the retrieval of his murderers, he was to declare his autonomy in Damascus. As a provincial governor under Uthman, he ruled a vast region that spread over four present day states viz., Syria, Lebanon, Jordan and Palestine as well as some area now included in Turkey, and that position had strengthened his military might to a much higher extent than that of the Islamic central Government of Medina. He blamed Ali for allowing the mutineers in the capital city of Medina to succeed in their mission of Uthman's assassination.

After a protracted political manoeuvring, which included armed combat against the forces of Caliph Ali, he succeeded in establishing the rule of Umayyad dynasty in almost the entire territories of the then Muslim empire. Since the kingdom of God was established by the holy Messenger of Islam under the strict guidelines of those tenets of Quran which could never have approved of, or concord with, a dictatorial and despotic dynastic kingship, Muaviya is believed to have to unleash a fierce campaign of diverting the true teaching of Quran away from its original path by replacing it with a counterfeit doctrine based on fabricated stories called *Islamic tradition*, claiming to have directly come out of the mouth of the holy Messenger. The aim of that big diversion from Quran's righteous path was to produce a wishful new religious version of Islam which may support, justify and compromise with his despotic monarchy where kings ruled by decree and kept people under the threat of sword. The collection of those stories (*tradition or rivayaat*) is called Books of *Ahadith*.

As these *Ahadith*, and their fabrication by the hired corrupt scholars of the time, were sponsored by Umayyad Government, this fictitious material was facilitated on government level to spread far and wide across the land with the public being forced to believe in the veracity and authenticity of its content. With the passage of time the subdued and suppressed Muslim masses were fully driven away from the true Quranic injunctions and led to recite, preach and follow the *ahadith* stuff exclusively. A trend was allowed to develop throughout the land where every student of religion strived to achieve the status of Imam or Scholar of *Hadith*, a category of attainment usually awarded the highest status in Royal Court and, as a result thereof, in society. Big collections of these *Ahadith* were finally authored in the 2nd and 3rd centuries AH, while their fabrication had started before the middle of the 1st century AH under the sponsorship of Umayyad regime. Another misleading process of writing Quranic “interpretations or exegesis” was also introduced and established where Quran was maliciously re-explained in the light of not its own text, but according to what was narrated by the traditional “sayings” in explanation of Quranic verses; and what the writer “personally” understood from that stuff.

Hence, resulting from these corrupt practices, Muslims have inherited:

- 1) A real and true Islam which languishes hidden behind the text of Quran, the original uncorrupted word of God; still waiting to be genuinely and most academically translated into other languages and circulated worldwide; and
- 2) A fictitious Islam which consists of, and adopts, a false doctrine from the “sayings” fabricated under the despotic policies of the tyrant Umayyad, and later, Abbaside rulers, and falsely ascribed to the holy Messenger of Islam. And that is the stuff preached through the most controversial, bogus, literalist, superfluous *interpretations* of Quran which stand wholly influenced by a mixture of baseless stories narrated in the texts of *Ahadith*.

Needless to mention that the holy Messenger had not left behind his “sayings” for Muslims to follow but, on the contrary, categorically forbade the writing down of anything other than Quran coming out of his mouth. He left only Quran as his sole legacy and its postulates the only source and fountainhead of Islamic Ideology. He had declared, in Quranic words (Chapter Al-Maaidah, Verse

3), the ideology of Islam as “completely delivered” in all respects, before his demise. Therefore, no scope was allowed for any man made pretentious doctrines that would surface decades after the Holy Messenger’s departure. And from here it clearly transpires that the Islam presently practiced by Muslims is a “great Arab Scam”.

It is hoped that the above lines would provide the required background information to the English Readers and assist them in sharing this presentation with the writer in an adequate manner. Humbly submitted herewith now is a purely impartial and analytical work that investigates the purported sanctity of Ka’bah (the Grand Mosque), and tries to demythologize and demystify the ancient, sacred and miraculous aura surrounding the annual ritual of Hajj (Pilgrimage to Makkah) with the help of solid and veritable facts. This study serves to investigate its practical and inspirational application and viability for the man in this modern scientific and cyber-world.

It is a foregone conclusion among Muslims that the ritual is believed to be the only available source of a sweeping forgiveness and a total absolution by God from the consequences and repercussions of one’s life long sins and crimes. Accordingly, it awards a clean chit of salvation to the pilgrim whereby he enjoys a divine clearance to directly enter the doors of paradise upon transcending to the higher stage of life in the Hereafter. Needless to mention that here lies the greatest ever attraction for the sinner and the criminal having a fundamentalist religious mindset and affiliation.

This main ritual of Hajj actually encompasses an array of several sub-rituals, the performance of which is scattered over a span of several days and nights. The sub-rituals consist of seven (7) repeated rounds of circumambulation of the stone structure of Ka’bah of a square shape, travels to and short stays at different nearby sites, stone collecting and pelting, stone kissing, offering endless chain of prayers, offering sacrifice of cattle and running between two stone mounds or hillocks, etc. Hajj is a great Islamic legacy followed by Muslims all over the globe since the emergence of Islam as a divine faith almost a millenium and a half ago. It goes without saying that these rituals, in a more or less similar way, were in practice in the pre-Islamic period as well by the Arab pagans. And that’s a very important and revealing aspect of the present research.

This study has opted to take into account only the irrefutable documented facts of history, geography, archaeology, demography, as well as Scriptural injunctions from the Bible and the Quran.

While talking about the testimony of Quran on the theme of Hajj, it is worth emphasizing here again that the present Quranic translations do not stand up to the criterion of logic, rationality as well as academic and empirical analysis. It is because these translations do not follow Quran or its own distinct vocabulary as the fundamental and exclusive source of guidance in their working process. As elaborated above, they have been known to follow and copy from a certain fabricated track of contentious, dubious, old and contemporary series of “Quranic interpretations/exegesis” as their guide, all versions of which happen to stand almost identical to each other in their essence and nature, and are, in turn, based on the contents of fabricated *Ahadith* (*singular*: Hadith = the verbal texts assumed to have come out of the Holy Messenger’s tongue during his discourses and narrated from generation to generation). So, all the present translations have been set aside in the preparation of this thesis in view of their dependent, partisan, wishful and unauthentic nature.

For the purpose of this writing, therefore, it was felt imperative to re-assess and re-translate those Quranic texts which particularly deal with our theme under discussion. It is believed by the writer that a true and real translation alone can directly cleanse Islamic ideology from all impurities and interpolations, and expose that true face of it which has not been presented to the intellectual world out there yet. So, almost all the verses pertinent to our present theme have been selected and RE-TRANSLATED in a purely academic and Rational way, putting full emphasis on Quran itself as an exclusive source. It is made sure to present a very strict translation work absolutely limited to the pure lexical meanings of Quranic Arabic words, free from the addition of a single extra word by the translator by way of explanation or elaboration.

Excepting only the rules of Arabic language and grammar, the most authentic Arabic lexicons and a rigid conformity with the context, all secondary, dubious, man-made sources have been discarded perceiving them as the main source of infusing the elements of intrigue, disparity, sectarianism, superstition and irrationality in the Islamic Doctrine. As a result, the writer strongly hopes that,

apart from the diversified pattern of this research, the most rational relevant translations from Quran would alone suffice to clear the rubble of confusion from the minds of truth seekers. Hence, particular attention of the Readers to the relevant Chapter presenting the selected applicable translated texts is solicited.

Last but not the least, comes up the question raised by some scholars maintaining that Quranic narrations are impossible to be translated into another language in a precise manner. According to them the vast scope of meanings every Arabic word possesses makes it impossible to define its essence with an equivalent from another language. In fact, behind the facade of raising this frivolous issue as an unsolvable problem, the traditional scholars are making futile attempts to stress the justification of their voluminous writings called ***“Interpretations or Exegesis or Expositions or Explanations (tafaseer)”*** of Quran, against a **direct and restricted translation**. Needless to mention here that in a *tafaseer* you are free to write whatever you personally comprehend from Quran according to your own mindset, your level of intellect and any existing or cultivated vested interests, using your own words and thoughts. Hence “tafaseer” writing qualifies only as a major source of wishful interpolation in the Quranic doctrine. We ask these scholars only one question relating to this baseless theory invented by them..... ***If God the Almighty had descended Quran for the guidance of the entire humanity, how could he not make it fully convertible, thru a translation, into other languages spoken by the overwhelmingly dominant non-Arab majority of humans?.....*** Other questions go like this: ***Why should one be obliged to read a divine Quran through a “tafaseer” written in the words and thoughts and with personal understanding of an earthling?..... Why shouldn’t one read and understand it preferably direct from the horse’s mouth with a direct translation of the Word of God into one’s own language???***

Although we feel agreeable on the issue of a vast scope of meanings possessed by Arabic words, yet we may not regard it an impediment in the way of a proper translation into, say, English or Urdu. We note that the authentic Arabic lexicons provide you often with about 5 to 30 meanings of a single Arabic word covering full scope of its meanings in English language. So, a translator, keeping a complete track of the context of narration, can always select two or three closest equivalents of an Arabic word from an authentic lexicon, and fit them all in the text as substitutes for a single Arabic one, in order to define and encompass its

essence fully. Moreover, let us not criminally overlook several specific divine injunction in Quran ordaining that *it has already been presented in a form most beautifully defined, interpreted, explained and detailed in all respects*. Hence, it does not allow any more “tafseer”, and *tafseer writing is implied as a manifest transgression*.

In the end, no anti-Muslim prejudice is involved in this writing as the writer himself is a devout Muslim, believing in God, His holy Messengers, His Books presenting universal human values and ideals, and the spiritual life to come in the Hereafter. He is one of those Rationalist Muslims who want to see a safer, more secure, harmonious and rational world, see the present waves of extremism and intolerance defeated and an environment of peace cultivated and prevailed unconditionally into all spheres of our lives on the mother earth.

God bless us all with His true guidance.

Chapter (2)

P E R S P E C T I V E

Identical to the prevalent mandatory five times daily prayer gatherings (Namaaz – نماز) and a whole month of persistent fasting (Soum – صوم) every year, from dawn to dusk, symbolizing physical rituals of worship regarded most accountable in the Hereafter, the pilgrimage to Makkah and performance of the ritual of Hajj too, at least once in a life time, have been awarded the status of a divine obligation, the much coveted fulfilment of which keeps a Muslim restless and bewildered. He is supposed to perceive this ritual of worship as a precondition of the acquisition of Jannah (Paradise) in the Hereafter. But once he succeeds in acquiring this precious religious privilege, and happens to be so fortunate as to land in that sacred destination of his dreams, it is worth watching as to how sentimentally he enters the blessed precincts of Ka’bah, laden with unbridled religious fury that readily transforms him into a most unlikely creature. In his life long “lust” of looting the priceless spiritual bounties of that visit, he usually is observed bidding farewell to all the temperate ways of civil manners, politeness, patience and tolerance. He can’t help resorting to uncontrolled aggression, apathy, selfishness, and a violence bordering with hooliganism in a kind of competition for securing the maximum amount of divine blessings as if in a bid to top all the weaker companions of that sacred congregation. And this obviously delinquent behavior originates in the background of a colossal movement of an unruly mob of millions of contenders exhibiting a similar mindset. So the entire congregation shares the sentiments of a hasty and violent competition for no discernible reason whatsoever. Hundreds, and sometimes thousands of deaths occur every year, or every second year, due to an unjustified and unnecessarily violent kind of haste alone, creating a stampede resulting into trampling of humans under the mob’s feet.

Apart from the above, to embark upon that holy trip thousands of miles away can’t be regarded a venture of ordinary nature – at least not for every Tom,

Dick and Harry. Until the recent past this venture was full of hardships and travel related risks. To try to embark upon this journey was a matter demanding considerable courage and fortitude. The inclined pilgrim had to bid good-bye to his family and close relatives, and beg a last forgiveness for his past misconduct or negative interaction on the premise that a safe and sound return from the Arabian desert was deemed quite doubtful. People often lost lives under the hardships caused by inadequate travelling and lodging facilities on way. Hajj caravans on land routes had to face attacks by Bedouins as a routine and their money and baggage were often plundered. They died crushed under the feet of panic driven mobs, as hinted above, and due to spreading of fire in residential tents. More so by physical exhaustion, feebleness of old age and diseases. Some of those mishaps can be expected in modern times too but after the recent establishment of a stable central Government there, with its effective machinery, applicable rules of procedure and a systematic methodology, progress in travelling facilities, easy availability of essential needs of life, the only insurmountable problem for the majority of poor Muslims that now remains is that of financial constraints. Considerable financial resources are required for this expedition which are not manageable by every contender.

Hajj is a lucrative tourist industry for the Arabs wherefrom they earn their annual sustenance with amplitude. In modern times, after they have amassed big Petro Dollar treasuries, Arabs have invested heavily for the promotion of this industry and have made valuable additions to its splendour and glory. At the same time, Hajj related expenses too have sky-rocketed. In spite of the financial constraint always present, for the true devotees of traditional Islam no religious short cut other than Hajj is available to assure them ready forgiveness and redemption from the repercussions of their life long sins and crimes. By no other means can they attain the degree of that absolute innocence which might transform them into a cleansed and purified self from within, to the extent that they may return to their homes remorseless like a new born baby enters the world.

It is a pity that unfortunate Muslims stand deprived of the great privilege available to their Christian brothers who, by virtue of the historic crucifixion of Jesus Christ pbuh, automatically stand “saved”. Therefore, this ritual of Hajj is the only way open for them to salvation. So, it is a unique temptation which attracts every rich and poor alike, and you will find them striving to save money to finance

the big undertaking of this adventure at the next possible opportunity. In this pursuit the most anxious segment is usually that of the senior citizens who after retiring from the active pursuits of a hectic life and perceiving the impending departure to the Hereafter just across the window, feel a strong urge for squaring the complicated issue of their expected accountability. Only in the case of Malayasia, we usually find an exception to this routine as it is the only Muslim nation where the concern for Hajj starts appearing in a young age. It is said that Hajj opens up the prospects of marriage for them as the pilgrimage is prescribed as an advance condition of eligibility for matrimony in that land. So, the ritual in this case is a means of fulfilment of a physical desire too.

In the above perspective, Pakistan's rich fundamentalist is the most fortunate one. It's a child's game for them to spend four to five thousand Dollars each on pilgrimage, thus securing an assured salvation for self and family in the Hereafter. An additional bonus enjoyed comes in the form of opportunities of shopping in a foreign land. And if their inherited corrupt and tyrannical practices may continue to persist afterwards, and the graph of demonic indulgence keeps rising, chances to secure further redemption always remain available. The pilgrimage can be undertaken again and again; which means that the facility of account clearing exists without conditions and limitations, for the rich. Other enjoyments and privileges of foreign tours always accompany. All one needs is a surplus of funds.

As may transpire from the above, it is a curse that this golden opportunity of attainment of salvation remains a dream for the poor 80% of Muslim population of Pakistan (or elsewhere). No money, no opportunity of Salvation. It is an irrefutable fact that this chance of acquiring God's approval and deliverance is not available to the poor who is hardly able to keep the wolf from the door. In this so-called Fort of Islam, Pakistan, more than 100 million people are forced to live on one meal a day, whereas, it should be the last country on earth to face this affliction, bearing in mind that Islam is glorified on every inch of its land by lip service. There is a mosque and a seminary at every few hundred steps and at each turn of the street on your way. Loudspeakers in full volume keep blasting your ears proclaiming the greatness of God and the holy Messenger. This is a land where religious papacy holds supreme authority and where the clerics, preachers, prayer leaders, and various other authorities on Islam belonging to countless religious sects are found in hundred thousands. They also enjoy the freedom of

establishing their armed wings and their own T.V. Channels. The sources of their unimaginable financial reserves remain steeped in mystery. Reliable sources do report, however, that all notable clerics in Pakistan are financed with generous petro Dollars donations from Arab regimes. A cautious survey discloses the number of their blind followers between 30 to 40 million. But in spite of those facts, the on ground realities paint a radically opposite and grim picture of religious bigotry. Thanks to the misconceptions spread by these clerics, the God of Muslims apparently keeps His blessings, mercy and bounties exclusively reserved for the fortunate opulent segment of society.

Rest of the overwhelming majority of the poor class are subjected to the ill fate predetermined for them by their Gracious Lord. This majority is advised to keep toiling hard, but silently, endlessly, and is kept patient, pacified and appeased with the promises of palaces and hoories, and other assumed delights of the Elysian fields of the Hereafter. This is the way the overwhelming majority of the Muslim masses run their lives and the minority rich class and religious hierarchy thrive on the exploits of their labour.

In this kind of prevailing situation, it is imperative for those consciously alive to question whether the preaching by religious hierarchy about the blessings of the Holy Shrine of Ka'bah and Hajj, which has been fed to us thru generations for long centuries, is based on the real teachings of the Almighty that have reached us through our dear Mohammad pbuh? Has the Quran as a treasure of wisdom granted us *this very ludicrous formula* of deliverance which is only tantamount to the insult of human intellect and consciousness, and which openly symbolizes class discrimination and a ridicule of social justice??? Do the poor and the rich not stand equal in the eyes of God??? If the entire globe is owned by God and He is omnipresent on every inch of it, as well as in the heart of every human being, and listens to their prayers, then what is He doing in Makkah, sitting idle in a stone-built square that owns a past history of idol worship??? And why is that sacred house situated in a cruel and inhospitable desert land ruled by a notorious people who keep inexorably exhibiting their expertise in tyranny and debauchery??? And why does He summon His poor resourceless subjects there??? Why the entire array of assorted rituals manifest only stone worship, identical to paganism??? Why His own creation, the innocent cattle, are

required to be mass slaughtered in the name of sacrificial offering??? How can a man of 21st century, matured to the adulthood of his mental evolution, apply these dogmas and superstitions of dark ages to the present advanced fields of knowledge and sciences??? And how can he substantiate these rituals in the light of his evolved intellect and his higher conscious values??? And assuming that it's an entirely erroneous practice - and if proved to be so - then what was originally and truly ordained by that Divine Magnum Opus called Quran when it talked about "Hajj"??? And when, why and how its teaching was corrupted into a misleading and fictitious version???

Respected Readers, *these are the perennial questions this writing is confronted with.* It's a tough venture that by dint of sheer hard work, carries out research into these fundamental questions and strives seriously and sincerely to produce some tangible answers. It takes you along through those sensitive realms of exploration that hitherto were established on mythical foundations.and it burns up that delusional world of ancient thoughts, superstitions, dogmas and idols into which you as a Muslim are being forced by religious demons on a journey of counter advancement and retrogression. And by equipping you with an abstract and ambiguous profile through dissemination of a misrepresented, mistranslated and misconstrued Scripture, along with a tendency of blind conformism, you are being introduced to the modern scientific and cyber world as a travesty of humanity, a clown or a laughing stock. The analytical style of this writing would help you create a new rational world of your own from the ashes of that dark mythical era, through a real diagnosis, standardization and determination. That would be a new, brave, academic and intellectual world with pure and free thinking. A world enlightened with the inspiration of universal realities and divine consciousness, that will prepare and lead you to evolve and elevate towards a superior eternal stage of life by erasing from within all the remnants of animal urges and mental slavery. This is the destiny appointed for the entire humanity by our Creator after we have passed through the fields of blood flowing out of the continued clash of good and evil in the current stage of man's physical life.

Chapter (3)

P R E A M B L E

In the 8th Hejira year (630 AD), as a natural consequence of the continued conspiracies, aggression and confrontational manoeuvring by the polytheists of Makkah, the Holy Messenger pbuh decided to advance towards the town with an army of 10,000 men in order to defeat and capture this main headquarters of the enemies of Islam and the divine kingdom of Medina. The sole purpose of this mission was to completely subdue the chiefs of Quraishite tribe, thereby forestalling the ever growing cause of intrigue, conspiracy and unrest; And to ensure that the region is cleared of the existence of anti-Islam pockets and persistent Quraishite-Jewish alliances. The rising Islamic power of the time achieved that strategic target, under the direct command of the Holy Messenger pbuh, in the best possible way, without fighting a battle or causing a bloodshed.

Nevertheless, contrary to the facts of the case, this important step, which solely aimed at securing political stability and establishing supremacy of the Divine Kingdom of Islam, was in the later histories falsely termed as a mission to fulfil the craving of the Holy Messenger to acquire possession of the holy shrine of Ka'aba, thanks to the *traditions* fabricated under the sponsorship of Arab dictatorial regimes. That center of idol worship was purposefully named as Ka'bah and was artfully elevated to an ancient status by ascribing its establishment to Adam and Abraham. All of these tales are derived from myths through fabrication of *traditions*, later named "hadith". The underlying purpose was to exploit Muslim's true religious sentiments and mislead him to languish in the darkness of old dogmas and superstitions. As became evident in the present age of global enlightenment, none of it is substantiated by authentic sources, documented history or common sense.

To attract and engage the worship-prone society of Muslims, the stone built square structure situated in the Western region of the Arabian Peninsula, is

symbolized as the *center point of the earth* and the holiest Shrine on the globe. Whereas, on this particular site in the past, among the remnants of the Jewish and Christian Arabs' ancient kingdoms, in between a dominant majority of native Jews settled in and around this region, a comparative minority of Arab idol worshippers lived and performed Hindu style rituals of worship in a naked state, prostrating, circumambulating and chanting with loud voices. A special black stone installed in one of the walls was declared holy, assumed to have descended from Paradise, and was required to be kissed by the pilgrims. Some historical sources also declare this stone as linked with the Hindu Deity "Shiwa Lingum". Trying to kiss the stone presently in a Hajj congregations is quite an ordeal as one must suffer severe mob pressure that keeps pushing you helplessly forward. The Policemen posted at the Stone site also keep pushing you away from it, often cursing you for your devotion.

No other phenomenon can reflect so precisely the frigid state of Muslims' collective intellect than this mindless and violent process of Hajj rituals. It is a point of regret that this community has inherited the famous quote from their history's greatest statesman, Omar bin Khattab, the 2nd Caliph, emphasizing that "this stone can neither do any good nor cause any harm to anyone". Yet the faithful is not deterred in his illusory pursuits and is not inclined to turn to rational guidance. Then there's a running involved between the two so-called mountains of Safaa and Marwah. Now these two also are larger sized stones which can hardly be called mountains as they presently are housed under concrete roof-tops. While the faithful is keeping his inner devil alive and well-nourished, he is seen pelting stones on some stone monuments symbolizing devils (Satan). Pelting is often so furious that aims are missed and the mob can easily start targeting each other standing face to face on each side of these stones. Here too the unruly mob often creates stampedes crushing the weak ones under their feet. Often the victim is a woman. Regrettably, the last death screams of a fallen and crushed fellow do not reduce the degree of religious fervour among the faithful mob. The violent stone pelting campaign for the acquisition of mercy and blessings continues with an evil indifference and inhuman apathy.

It is submitted for the information of Readers that on the basis of historical research, impartial analysis of episodes and phenomena, and according to Quran's specific injunctions, all the processes of rituals detailed above have no practical or

divine or scholarly validity. Hence, these rituals form an integral part of the great conspiracy against the noble and forward-looking teachings of Islam. Accordingly, all the relevant research, analysis and authentic references from the Scriptures in this respect will be presented before you for assessment; and all the questions arising in your minds in this respect will be satisfactorily answered. The writer's only target will be to tear apart the cloak of meaningless rituals and dogmas wrapped around the real teachings of Quran through great orchestration. And to set free the Muslim mind from this rehabilitated, obligatory idol worship of the dark ages. Moreover, authentic references from Quran will be presented before you along with the true lexical definitions of the words like Hajj, Ka'bah, Qibla, Bayitullah, Bayitul Haraam, Masjid al-Haraam, etc. It is the terminology which though absolutely un-related with the ritual of the so-called Hajj and Ka'abah, yet we have inherited a bogus version of it deliberately mistranslated in a commonplace and street jargon in order to misguide the masses.

Please note, in the very beginning of this research a *Hadith* from the book of *Hadith*, Sahih Bokhari, most revered by the traditionalist Muslims, bearing No.584, Book 59, is presented hereunder which depicts an eye opener episode from the epoch-making historical event of the great victory of Makkah. It describes a very revealing reaction by the Holy Messenger of Islam pbuh recorded on the occasion of that victory clearly rejecting any importance attributed to Ka'bah, or passion, or craving on the part of the Holy Messenger to recover that temple of idolatory. It is quoted as follows:-

“Narrates Ibn-e-Abbas: When Allah's Messenger entered Makkah, he refused to step into Ka'bah in the presence of idols there. Therefore, he ordered them to be thrown out. The portraits of Abraham & Ishmael too, with arrows in their hands, were taken out. The Messenger said: “Woe be to these infidels as they knew too well that Abraham and Ishmael never cast arrows to perceive the truth or determine the coming events”. After that the Messenger pbuh entered Ka'bah, and pronounced ‘Allahu Akbar’ by turning in all directions. Then he came out and did not even pray there.”

Dear readers, as a matter of principle, the so-called Ka'bah's frivolous status or its non-entity in the eyes of the Messenger should be more than manifest from the above episode of history. The dominant majority of Muslims follow the counterfeit

Islam based on this collection of Ahadith. This eye-opener should have led them to relinquish their reverence for Ka'bah. There should have been, for them, no more sanctity of this site, and no more validity according to the *Hadith* quoted above from the most revered book by Bukhari. No other proof should have been required to outcast this centre of paganism from the Muslim mind. Some other facts about abrogation of this site consist in Messenger's total lack of interest in settling back there as it was his native town; no recovery of his ancestral homes there; no movement to transfer the capital of divine kingdom to Makkah, and no more visits to Makkah during the rest of his life. Conclusively, historical testimony *does not prove* the existence of any importance or sanctity of this so-called "House of God" in the eyes of the Holy Messenger, before or after the Victory of Makkah. Nevertheless, the Muslim is adamant and seems to have lost his consciousness for ever, the long centuries of slavery and exploitation by dictators having robbed him of his faculty of thinking.

It must be borne in mind here that the above Hadith has been quoted by way of a doze of the common Muslims' own medicine since a major and powerful school of thought rests its faith on these *Ahadith*, the origins of which stem from the hearsay stories from the streets. However, this writing rules out any scholarly value or validity for these baseless stories. On the contrary, every line of it is written in keeping with historical, scriptural, archaeological and academic proofs and arguments. Here we have no space for sordid and vicious views presented in the garb of *tradition and Ahadith* fabricated by crypto Jewish scholars of Arab origins working under the sponsorship of Muslim Arab despotic rulers.

Yathrib, Medinat-ur-Rasool, the City of the holy Messenger, kept up its status of the capital of the divine kingdom even after the victory of Makkah. Central Secretariat continued to function from the "Messenger's Mosque" during his life and, later on, up to the reign of the Pious Caliph Uthman,,until,, that fateful hour of history approached when the underground forces of the enemies of Islam finalized their preparations, and under a great conspiracy, the Caliph Uthman was martyred in 35 AH (656 AD) under a covert operation whose complexities were never allowed to be fully and truly exposed by history. Immediately thereafter a counter-revolution was unleashed in its wake. Subsequent to this tragic murder, the second big step of the planned counter-revolution was the fateful declaration of autonomy in Damascus by Ameer Muaviya, the powerful governor

of Syria, the son of the old Chieftain of Quraish tribe, Abu Sufyan bin Harab, the all-time worst enemy of Islam.

It was an apocalypse descending from the skies. It was the most tragic beginning of a perpetual tyrannical rule, and the fateful end of the Pious Caliphate which was witnessed by all with tearful eyes. Human values and principles disappeared altogether. Definitions of words and terms were diametrically altered. Criteria of good and evil were changed. The Real Islam was demolished and dismantled and on its ruins arose the edifice of a fictitious Islam. It was to be an Islam which suited the ambitions of the succeeding tyrannical regimes of Quraish's Banu Umayyad clan, and supported their vicious manipulative plans and widespread exploitation; an Islam whose teachings bade farewell to intellect and rationality, and working with an integrated planning, it incorporated in its doctrine a substantial magnitude of mysterious tales and the superstitious legacy of an ancient past. In this disgraceful campaign of deceit, all the academic and literary support was hired from those Arab Jewish scholars who, in the guise of Muslims, were highly instrumental in that great conspiracy. The 35-year long humanistic era whose foundations were raised on divine guidance, and whose destination was the building of a lofty human character and conduct, came to its end. The permanent universal human values like righteous thinking, deeper concerns, creative faculties of mind, peace, security, evolutionary process, respect for humanity, service to God, all evaporated in the air. What remained behind was a wretched path of the glory of the powerful, and disgrace and deprivation of the weaker; and a growing mockery of the divine ideology, a path still being traversed by the caravan of the fictitious Islam. All of us are witness to this caravan which keeps falling down the abyss of disgrace and slavery. The great contemporary philosopher of Islam, Allama Mohammad Iqbal had categorically and loudly exposed this reality in his poetry in these words :-

“The constitution and the way of life followed by Muslims stand diametrically opposed to the destiny and the goal fixed by Quran.”

That terrifying counter revolution brought about in 35 Al-Hejira, and the false traditions introduced under its vicious strategy, are the hidden source wherefrom emerged the basic elements of the prevalent fictitious Islam. The Islam we have inherited and is prevalent since those times, is a re-structured Islam

which is a gift of the combined efforts of our despotic rulers and their hired native Arab Jewish scholars, and which possesses no value, principle or law that the Real Islam revealed and preached. This new Islam of ours starts unfolding from 35 AH, and passing through different stages of a process of fresh formulation, it goes along compromising with the whims of the ruthless kings. It keeps the subjects imprisoned in the darkness of myth and superstition, busy in the performance of outdated rituals of the ancient ages. It grants divine powers to the kings, and a superior status and special privileges to their courtiers and accomplices. This is the fictitious Islam whose gifts include the present forms of Prayer (Namaaz), Fasting, etc. And this is finally the Islam of Arab tyrants that by tempting us into seeking a great mercy and blessings, or a total Deliverance, ordains us to undertake the pilgrimage and perform the big stone worshipping rituals of Hajj.

Dear Readers, kindly ask yourself a question of common sense at this point. ***Was it logically possible for the Real Islam to preserve its genuinness or its very existence in the face of a big, sudden and forceful take over of the Pious Caliphate and its subsequent transformation into a despotic monarchic rule???*** In other words,,,,,,***Had the dominance of Real Islam continued, could the emergence and firm establishment of a dictatorial regime have been possible???*** This writer believes that the answer by Readers would invariably be in negative.

The most logical results we arrive at clearly transpire in the fact that the dictatorial regime could succeed in establishing itself ***only when the Real Islam, its beneficent and merciful rule and its divine ideology were overshadowed, defeated and practically rendered dormant.*** The causes and effects of this great counter revolution have been elaborated in detail in the famous book “Khilafat aur Malukiat” by *Syed Abul Aala Modudi*, a prominent Islamic scholar and the founder of Pakistan’s largest religious/political party called Jamaat-e-Islami. But his writing too falls short in exposing the existence of a highly active conspiracy, by a combined underground Umayyad/Jewish front, behind this great upheaval. Therefore, it is only a limited research which is lacking the detail of overall motives behind this revolution and its older and deeper perspective. It also keeps silent about the reality of its shattering influence upon the true Islamic faith and ideology. It is because it depends for its exposition entirely upon the inner sources of history where historians could not have resisted the pressure of tyrant rulers - a fact that precluded the required exposure. Hence, we often notice these historical

sources trying to justify the unbridled debauchery and tyranny of Umayyad and Abbaside Caliphs by wrapping it up in a fanciful religious cloak. Besides, Mr. Modudi, being a religious scholar and a big Sheikh himself of Pakistani religious hierarchy, could not acknowledge the fake foundations of his own highly acclaimed bogus Islam. However, in the perspective of Pakistan's powerful religious Papacy, it was a courageous writing which highlighted, in a research oriented manner, those crucial points of Muslim history which heralded a rapid decline of the genuine Islamic philosophy, and whose much needed probe and investigation was declared sacreligious, falling under the jurisdiction of a grim threat, if not ignored and sidetracked. Thus, Mr. Modudi had to face a substantial degree of severe criticism.

Dear Readers, the present Islam of ours is the Islam that has no relation whatsoever with the character and conduct of the exalted divine Messenger pbuh and with the injunctions of God's Book of eternal Wisdom and Guidance. The genuine divine discipline was abrogated in 35 AH (656 AD) after the martyrdom of Caliph Uthman and the subsequent unleashing of a ruthless counter revolution,,, and in the next 37 years after the take over by despotic kingdom, viz., up to the martyrdom of Ibn e Zubair (693 AD) in Makkah, Islam was deeply buried under the ground. It was buried so deep that after four generations of hard work to rediscover it in the present age, under the inspiration of the Pan Islamic "Back to Quran" movement, perhaps not even half of its entire truth and essence has surfaced yet. Incidentally, the famous "Back to Quran" movement was launched by some enlightened Muslim scholars in the beginning of nineteenth century, and its current flag bearers now inherit more than one and a half century of a continued collective struggle by its elders.

There are three main factors responsible for the slow pace of the said Reformation Movement, often regarded as a regrettable failure:

- 1) Muslim governments, taking full advantage of the present sordid religious status quo, have never sponsored or even encouraged this crucial mission, as their whole lot in the Muslim world has perpetually displayed an anti-research, anti-investigation and anti-progress mindset through generations;

2) The authoritative religious hierarchy practicing and protecting the fictitious Islam, always fought tooth and nail to retaliate any advances in this field for fear of losing their monopoly and supremacy in case the genuine face of Islam succeeded in re-appearing on the surface; and

3) The tiny Quranic groups working for this reformist movement have miserably failed in uniting into a big and forceful organization. They have also failed in fully defeating the hereditary psychological influences and biases of the fictitious Islam ingrained in their minds. Often ignorant of the on ground realities of Arabia during the life of the holy Messenger, and of its pre-Islamic demographic status, our modern Quranic scholars keep singing the song of an illusory Ajami (Irani) intrigue behind the metamorphosis of Real Islam. It is a serious misconception which keeps them unaware of the versatility, depth and magnitude of the real conspiracy and its perpetrators. In actual practice, the Iranian influences did play their part, but at a much later time. They could not have cast their impact on Islamic discipline and politics during Umayyad period – up to 132 AH (749 AD). It was only after the Abbasides defeated the Umayyads with the support of Iranian armies that the Iranians could successfully grab the opportunity to enjoy an effective widespread political dominance and cast some of their influence on Islamic civilization.

That despotic usurper Arab monarchy and its native Arab Jewish advisers succeeded in erasing all traces of the genuine Islamic government and its golden heritage. Each and every proof, records, protocols, correspondence, revenue and expenditure accounts, and all of its remnants were destroyed with such a sweeping success that not a single writing is found today that could throw a true light on that blessed era and lead us in its righteous direction. On the emergence of an Arab dictatorial regime thru that fateful counter revolution, every individual who possessed an in-depth Quranic knowledge was targeted and terminated. A few were compelled to flee and lead a life of obscurity and to die in oblivion. Another scant few were forcibly made to compromise and align with the despots and were awarded high posts, or turned neutral by threats of death. Medinah, the capital, was destroyed through an orchestrated pogrom and every sheet of record of the governmental and religious activities that took place there was destroyed, as mentioned above. For quite some time afterwards, Medina painted a picture of

ruins and wilderness. Makkah was also attacked and using catapults, a large part of the town and the so-called Ka'bah was demolished. Every living soul raising the voice of Real Islam was beheaded. Damascus was declared the new capital of the despotic monarchy which soon became the focus of all political, social, economic and religious activity.

My worthy Readers can always check these facts by looking through an authentic Muslim history book. They can easily locate the mention of "Harah's Massacre" during the reign of Yazeed ibn-e-Mu'aviyah which describes in detail the process of a total destruction of Medina, the Town of the holy Messenger. Also kindly check the details of the attack on Makkah and demolition of Ka'bah with reference to the "mutiny" of Abdallah ibn-e-Zubair.

The Messenger's town and Makkah were rendered as two distant forsaken desert stations or as cities of mourners. But then history took a favorable turn and in line with the plan and advice of their native Jewish allies, the Umayyad kings, majestically settled in the glorious palaces of Damascus, felt a crucial need to turn the former pagan temple in Makkah into a sacred center of the fictitious Islam. To fill the vacuum created by doing away with the teaching of the Real Islam, they thought it appropriate to reintroduce the traditions and rituals of the Arab age of ignorance (*Jahiliyya*) as the same was suitable to the Arabs inherited mindset. As the city of Makkah was, in the *Jahiliyya* period, a religious center of Polytheists and a capital of Qureish tribe, a symbol of, particularly, the Umayyad's sovereignty, as well as a big source of their economy, the designs to preserve and maintain this supremacy for ever were also kept in view. In the light of these targets, the city of Makkah was fully rehabilitated and given fresh importance. Ka'bah's temple was proclaimed as the center point of the whole Muslim world. Ruling Umayyad kings repaired its damages and by Islamizing the *Jahiliyya* ritual of Hajj, and performing an occasional pilgrimage by themselves, proclaimed it officially as a sacred site for annual pilgrimage for all Muslims. All the associated sub-rituals and worship processes were re-introduced. Then the crypto Jewish Arab scholars were given full liberty to fabricate stories about its assumed sanctity and its blessings, and to formulate a counterfeit history of its origins. In this final process, misguiding the public through writing campaigns, new records were established in the art of exaggeration and prevarication.

It is a great misfortune that this very stuff is regarded as the historical, religious and cultural heritage of Muslims today.

Chapter (4)

Writer's Quest and the motive behind Research

May I tell you what is the life of a Muslim;
It is a symbol of the *ultimate concern* and the *peak of passion*
Neither is it wary of the apprehensions of contemporary civilization
Nor it owns the tales or miracles of the ancient past
Its foundation rests on eternal truths
Because it is a real and practical Life, not the wonderous perceptions of a
philosopher.
(Translation from IQBAL's Poetry)

The endless craving for awareness in man and his insatiable urge to probe and explore are the inherent attributes gifted to him by his Creator. These innate potentialities automatically spring up from his roots in the course of his ever growing intellectual evolution. These conscious values in man have most beautifully been reflected upon by the the great Muslim philosopher/poet of the near past, Mohammad Iqbal, employing the terms of "the ultimate concern" and "the peak of passion". Since the life, after breaking up the old barriers of mythology, has resettled its foundations on eternal truths, its mercurial conscious self and its endless passion for exploration and discovery cannot be kept imprisoned in the dark labyrinth of ancient magic spells any more. The mandatory duty of pilgrimage to Ka'bah and performance of related Hajj rituals, deeply ingrained in the minds of the Muslim world, carrying an ocean of symbolism and abstraction within, was supposed to be an identical labyrinth of magical spells. It instantly sealed your heart and mind the moment you diverted your mental faculties towards curiosity and probe. The religious clerics could not be questioned about its rationality as in their responses you faced a morbid deductive logic which could never touch the element of acceptability in a conscious inductive mind.

As a matter of fact, the deductive logic is not useful for a purpose other than providing a hollow and illogical base for a frozen thought pattern; whereas the inductive logic starts with the basic premise that probability of error cannot be

overlooked or rejected. The sage *Iqbal*, had kept in view the same logical tendencies when in his lectures on the Foundations of Irrational Islamic Jurisprudence, he had stated that:- ***“it actually was a conflict between deduction and induction in the course of legal research and investigation”***. It was the same inductive logic that heralded the advent of European Renaissance and became the motivation of a movement for freedom in thought and knowledge. Laying the foundations of scientific thinking, it was this kind of logic which illuminated the path of experiment and analysis, research and exploration, and lit the lamps of fresh and novel thinking patterns. However, it could not switch off the false light of deductive logic because it persisted to dominate the fields of philosophy, religions, divinity and common morality.

On this account, whatever stories this writer was privileged to hear from those who had passed through the “great experience” of Hajj, and from the pictures they painted of the well known degree of meaningless exercises, indiscipline, barbaric selfishness, it amply dawned upon him and led him to believe that our Muslim nation, following its old deductive philosophy, is still miles away from the accepted norms of decency and civilization. Imagine such a great, sacred and solemn mission, a highly revered and sacred site - - and a violent and undisciplined movement of a mammoth uncontrollable mob? No concern for the weak, the old; no respect for the female; no feeling for the safety and security of a child; no concern about raising a fallen one; no formation or discipline and no remorse for a human life going to be lost by stampede!

Dear valued Readers, it transpired from the personal experience of countless relatives and acquaintances that if the doors of conscious evolution are closed shut, and if life is lived just by cultivating the urges of our animal organism and its inherent instincts, then no conscious or moral values can remain alive within a human being. As a result, a situation arises in the societies where serious deliberations, research orientation, mutual humanistic concern and passion become non-existent. What then remains behind as the main focus of life, can be defined as a mixture of irrational polemics, vicious tactics, individual mindset, tendency to confront, claims of self-piety and an obsession of self aggrandizement. One's animal brain based on a self-centered intellect, becomes his god. And then this mental state, inherited by man from ancient times, results in a show off of fake religiosity thru rituals like blind pursuit of congregational worships, crowded

pilgrimages, brutal blood letting in the name of “sacrifice”; and in this process, crushing the weaker ones thru stampede without remorse. Toleration of a degree of self-torture is also regarded as a sources of extra blessings and inspiration, as well as a quick and direct route to salvation. Regrettably, the routine life of a present day Muslim, even after having passed through long centuries of loud claims of righteousness, still presents a dark example and an ultimate symbol of this sordid psychology.

Lost in this kind of deliberations for past several years, a silent conflict continued to resonate in this writer’s mind, having its roots in the distant past with reference to the major and the lesser Pilgrimages he had performed at a much younger age. The memories of those undertakings, still intact in the depths of his sub-conscious mind through the routine natural phenomenon, were very revealing. Later on, these memories turned into feelings of pain and destitution gradually triggering radical changes in his thinking pattern and convictions. An undescribable era of doubt and indicisiveness kept dominating his inner self. For quite a long time he was rendered unaware of his own self and of the powers that possessed control over his existence.

The continued torturous upheaval in the mind was like a lava simmering in a confined space desperate for release and outflow. This was the state of mind which was to transform entirely his life style and direction of thought and deliberations in the days to come. Experiences, observations and feelings were anxiously awaiting an appropriate time for outflow. But for a long time, life’s divergent responsibilities did not offer the opportunity to retire with pen and paper to a peaceful seclusion. He used to address his Creator and lament as to whether he would ever be able to express himself and transfer on paper the reservoir of his memories, the fragmentation of his existence, the revolutionary changes taking place within his inner self, his disappointments, sorrows, griefs, fears, worries and contradictions - - or if not - - he wonder if he will have to carry them along on his final journey to the Hereafter? He used to wonder whether he would ever be offered a remedy for his aching heart? Or, in case he happened to pass out without his catharsis for exposing those facts in public whose knowledge and awareness he was bestowed with upon his conscious self, how then would he ever be able to achieve the purpose of his creation? Those were the facts revealed upon his inner self through intuition and learning and had supported him in the later evolution of

his conscious being, and how passionately he had always wanted to share them with his fellow humans! O Lord, he often said, his quest cannot wait!

But millions of thanks to my Lord, the Creator, that He finally granted me the terribly needed respite to carry out the long dormant project of expressing myself on this crucial subject in formal writing, and bring into light most of its related facts through an extended study and research based analysis.

Dear Readers, You might be aware that in the Religion of Islam to traverse the path of thinking or a probable research is no less than setting off on a tough, near to impossible and multi dimensional expedition. Most of this society's eminent scholars, intellectuals, debaters or preachers always tend to sidetrack this issue. It is because we are led to assume that the basis of Religion rest on faith, and faith and reason are two opposite horizons that cannot meet together. In this society, if one is a Muslim he can't be a thinker and researcher. And, if one is a thinker and researcher he can't be accepted as a Muslim. The same mindset has uninterruptedly persisted for centuries. The famous Muslim intellectuals of Medieval Ages are proudly owned today and much celebrated by the Muslim world, and it is claimed that modern Europe's Renaissance was based on the legacy of those intellectuals's work and research. Muslim Spain's world famous scholar, Averroes (Ibn e Rushd) is an example. However, the reality is kept hidden that all those scholars were widely condemned by Muslim society and punished in their respective times for their thinking and writing. They were declared heretics and infidels and their lives were ruined. They were imprisoned and expelled from their native lands and communities. Ibn e Rushd's books were only recovered by Europeans from ruins after 700 years of oblivion, given new life, translated and a new world of knowledge and awareness was discovered.

Therefore, in the prevalent Islamic religion, the path of thinking and research is filled with thorns; it rather is a path to suicide. However, this writer is fully aware, and the fact needs no substantiation, that Islam in its true nature is not a Religion in traditional sense. It is a Discipline. Discipline is defined as a code or constitution of life whose very foundations rest on thinking, deliberation, intellect and consciousness. All those who adopt Islam as a Discipline, their path is the path of thoughtfulness, rationality and research. Therefore, even today, in this era of Muslim world's mental and physical slavery and ignorance, someone is terribly

needed who may think deeply and concentrate on eternal realities,,,,,who might assume the role of the first drop of rain,,,,,who might write down the preamble of a new era in a way that this process may continue generation after generation. And at long last, in place of the darkness of meaningless, frigid dogmas and rituals, the Islamic world may be enlightened by the revolutionary light of the ideological truths of Real Islam.

Setting aside the tragedies encountered by me and family during our own experience of Hajj, the problem under discussion in this Book has been dealt with from two different angles, in two separate chapters, in order to facilitate an easy analysis by Readers. One of the Chapters deals with highly academic and research based investigation of *all those words and terms and phrases* of Quran which are intentionally ill-defined, in all its counterfeit interpretations, so as to mean, suggest and *imply the same stone temple called Ka'aba*". By using this tactics, that great deviation from the genuine Quranic Discipline was made acceptable for the general public. In the process of exposing this conspiracy, I have used at least ten world famous authentic Arabic lexicons, and through research therefrom, after discovering the academic and literary meanings of these particular words, terms and phrases, these are presented with their context from relevant Quranic verses with the purpose of removing all chances of error in the comprehension of the quintessentials of this theme. And this prudent effort is made to provide an amplitude of proof and argument to substantiate that this Quranic terminology does not in any way point towards that pagan temple situated in the city of Makkah.

The other chapter brings under discussion *those words and terminology* which have been purposefully *mis-used to present HAJJ as a grand ritual of worship* and a religious obligation, whereas the term has a radically different meaning. In this chapter all the Quranic verses dealing with the issue of HAJJ are re-translated on the basis of their literary, often metaphoric, lexical meanings. Only a strictly rational thinking, the real Islam's global message, and material from famous and authentic lexicons are employed in this re-translation work. Although *the fundamental lexical meanings of the word Hajj alone totally refute the prevalent concept of Pilgrimage* forced upon the Muslim mind, as you will clearly discover in the coming pages, still the entire Quranic material dealing with this "grand ritual of worship" has been brought under probe and discussion with a

view to have a total consensus of the Readers, and all the questions cropping up in minds are answered within this writing.

However, before starting the aforementioned chapters, another important chapter is added in this thesis which deals with the available material from History, throwing light upon the site of Ka'bah and the City of Makkah. As you will kindly note, this authentic material from documented history rejects all the inherited stories creating an aura of fictitious holiness, glory and a mythical ancient past around the so-called Ka'aba in the Muslim mind. It is clearly evident from an analysis of the nature of those mythical stories that most of them are derived from the texts of the Old Testament, and couldn't have been the work of other than medieval Jewish Arab scholars, who were, in all probability, commissioned to fabricate an endless chain of *Ahadith* consisting mostly of identical kind of material. Then came the phase of writing the earliest editions of Tafaseer of Quran which too, in their explanations, bring into focus the stories appended to the actual Word of God in the Old & New Testaments. The much later writing of the famous "comic book", "Qasas al-Ambia" (قصص الانبياء – Stories of the Prophets) – (Ibn-e-Kathir – d.1372, AH774) - is in fact a big collection of fantastic and miraculous ancient tales which, in their essence, after this research, cannot be granted the smallest degree of credibility.

Let us then move forward together, step by step, with our journey of exploration and discovery, seeking the lost truth.

Chapter (5)

Questions arising in the light of Iqbal's Quranic Philosophy

Exploring the causes of the great decline of Muslim society, the first and foremost rational thinker/philosopher in the history of Muslim past spanning one and half millennia, the great scholar Mohammad Iqbal had also questioned the validity of Hajj in his poetry. He had thrown a serious critical glance upon this centuries old great ritual and upon a deeper analysis of the effects, results and repercussions of this practice, it hadn't taken him long to discover the reality. Throughout the protracted process of this highly valued pilgrimage, he couldn't find a single trace of divine blessings and the virtues of character. His vision easily read that writing on the wall which was soon to be exposed through the present day latest research in history and archaeology and the new academic discoveries. His inner self exhaled the descended truth, like a sigh of pain is released, in the form of an everfresh and fully characteristic verse which goes like this in Urdu:

بے طواف و حج کا ہنگامہ اگر باقی تو کیا کند ہو کر رہ گئی مومن کی تیغ بے نیام

implying that though the pageant of Hajj and circumambulation etc are still there, the faithful's *sword* has lost its cutting edge. Sword here was a metaphor for character and conduct. Aware of the secrets of life, he fully comprehended the futility and the misdirected labor involved in the entire process of the Hajj ritual. In his view it was just a meaningless "crying and pandemonium". And from the great congregation of Hajj, no change was envisioned to take place in Muslim's passive character or negative conduct; to expect such a transformation from the pilgrimage of Hajj was just a futile hope.

Then the great thinker concentrated a little bit more and his distant vision opened up more doors of eternal truths. He said:

کعبہ جز قبلہ قلب و نظر نیست طوافِ او، طوافِ بام و در نیست

“The Ka’bah for which you suffer great pains of long journeys as pilgrims, is in reality located within your heart and signifies the sacred and divine ideology which you cherish and adore. In other words, what you call “Ka’bah” is none other than ***your determined goal and your divinely appointed destination***; and the “circumambulation” of *this Real Ka’aba* is what you need, not the one which you perform around a “***structure with walls and a door***”. Your circumambulation of the so-called ka’aba does not represent a devotion towards your life’s destiny as fixed by the divine guidance in the Book of God”.

Dear Readers, following the awesome proclamations of this great Sage of Muslim world, we should have no hesitation to agree with this verdict of his which he delivered in this verse :-

مسلمان نہیں راکھ کا ڈھیر ہے

بجھی عشق کی آگ اندھیر ہے

Meaning that the “The fire of utmost love and passion has extinguished causing a pitched darkness all around - the Muslim is rendered a mound of ashes”.

And based on the above reflections of the great philosopher, the perennial questions that stand staring us in the face are like this :-

- ***What in fact is the true version of Ka’bah’s history,,,,and what is its actual status? Is there any authenticity in ascribing it to the Prophet Abraham pbuh? Is this stone built structure the aim and destiny of a Muslim? Or is that destiny symbolized in the evolution of the conscious self of man, which in turn is based on building a lofty human character in keeping with the universal human values, as elaborated in the Divine Scriptures?***
- ***What is the so-called Hajj (Pilgrimage)? In the literary Arabic language what is its authentic academic and literary meaning and definition? In what sense the use of this word is employed in the Quran?***
- ***Why this ritual is performed? What sources it is derived from?***
- ***Can a human be redeemed from all his crimes and sins just by visiting a holy and blessed site?***

- *Can a personality, thing, site be assumed holy and divine, apart from the holy existence of God and His holy Word?*
- *Can the stone worship performed at Hajj be justified and substantiated logically in the present age – a worship where you prostrate before a stone square, circumambulate it, kiss another stone in reverence, run frantically through the distance between two bigger stones, pick up small stones at a particular site and pelt some bigger stones?*
- *Can an empty square structure built and rebuilt many times with stones be regarded as the abode of the Lord of the Universe,,,or the “Ka’batullah”(كعبة الله)? Is that worth His highest stature that He should manifest His Self in the symbol of stones, and should feel so pleased by stone worship that He may unconditionally grant Deliverance to the entire congregation of pilgrims from all over the world? What line of distinction then can be drawn between Muslims and other stone worshipping communities on the globe?*
- *After the victory of Makkah in 8th AH, did the holy Messenger pbuh ever happened to show an affection or attraction towards Makkah or Ka’bah? Did he ever care to retrieve his abandoned home and other properties in Makkah after that victory? Did he ever consider to convert the so-acclaimed “al-Masjid al-Haraam” or “the so-called center of the Muslim race” into his Headquarters, or his permanent or seasonal station, or the capital of the existing Islamic Government, or into any other prominent position? Did he ever intend to go for pilgrimage after this Victory?*

Dear Readers, from the entire chain of above questions, the last question has already been answered in Chapter 3 “Preamble”. For another important question as to “*why this ritual is performed and where its origins emerge from*”, kindly go through, for the time being, the following few lines:-

“The Muslim author Mohammad Shukri al-Alusi, while connecting the present rituals of Hajj with the pre-Islamic Pagan religious rituals, writes that before Islam the Arabs were sticking to such practices as are now included in the Islamic Sharee’a (Discipline). For example, they did not marry a mother and daughter simultaneously. Declared simultaneous

marriage with two real sisters as a heinous crime. They condemned those who intended to marry their step-mother. *They performed Hajj and ‘Umra (lesser pilgrimage) in the Holy Mosque (Ka’aba), circumambulated Ka’aba and ran the distance between the hillocks of Safaa and Marwah seven times. They stoned the devils.* They took bath after sexual intercourse. They gargled and sucked water into their nostrils. Cut the nails, plucked the hair of armpits, under-shaved and performed circumcision too. Likewise, they used to cut a thief’s right hand too.” (Buloogh ul Arab fi Ahwaal al-Arab”, Vol.2, Page 122, by Mohammad Shukri al-Alusi”.

This writing testifies that no new invention was needed to include these pagan rituals in the counterfeit Islam since their entire successive series existed since pre-Islamic period and was being practiced by the Pagans. These were rendered absolutely prohibited on the advent of Islam because Quranic injunctions effectively abrogated all worship rituals and practices. But on the occasion of formulation of a counterfeit Islam, under the philosophy of necessity and other vicious aims, these rituals were thought fit to be rehabilitated and included in the shree’ah (discipline) of the newly fabricated Islam and were declared purely Islamic. These were then given a mandatory status as a sacred religious duty under the coercive Umayyad rule.

Dear Readers, just like the above discovery, which is corroborated by other reliable sources too, our aim and target is to find the fully investigated reliable answers to the remaining important questions detailed above. These will be the answers which will feed our minds with the wealth of eternal truths whose awareness is believed to herald a revolutionary turn in Muslims’ collective thought; it is also believed to lead us to discover still more different aspects of the great conspiracy that served to destroy the Real Divine Discipline; the conspiracy that killed in cold blood all those pious souls of Companions who knew the Discipline in its fullest depths; the conspiracy which eventually succeeded in enforcing a counterfeit Discipline upon the Muslim world in the name of Islam. This humble writer earnestly wishes that this appointed target is successfully achieved, as it is the main underlying purpose and the destination of this purely research based undertaking. Let us then, in the first instance, start with our research on “Ka’bah” which is a stone structure in the city called “Makkah”.

Chapter (6)

Ka'aba and Makkah in the Mirror of History.

Under this title the questions arising in our minds were as follows :-

- 1) *What is the factual history of Ka'bah, as against the myth that is commonly known and believed by Muslims ,,,,,, and as per that reality, what is Ka'bah's true "status"?*
- 2) *Is there an authenticity for linking it with Prophet Abraham and his posterity, and with other incredible mythical tales?*
- 3) *Is the Pilgrimage to this stone square the ultimate goal for the faithful? ,,,, or contrarily, does the final destination of the entire humanity lies in a faithful submission to the Divine Discipline, building an inspiring character, and evolving one's consciousness to the degree appointed by our Creator?*

To acquire a full satisfaction of our heart and mind we need to have detailed, authentic and fully explanatory answers to these questions. Hence, in this chapter of this book we would explore one by one the answers to these questions. Let us move forward in that direction.

1) What is the factual history behind the myth of Ka'bah, and against those other stories that are commonly known,,,,,and what is its actual religious "status"?

The general outline of the History of Arabia

Dear Readers, before we bring into light some of the most authentic historical sources one by one, it is better to present here a general outline of the history of Arabian Peninsula which would help facilitate the attestation and authentication as well as the easy acceptability of the points subsequently emerging from our research. Let us then wade through a precious but brief study material,

within a single paragraph, which may be construed as the summary of a prolonged historic period.

The science of archeology testifies the existence in pre-Islam Arabia of different and diverse civilizations. For example, the community of Thamood the mention of which is found in Quran too. Before Islam, many civilizations appeared in the Arabian Peninsula. In the civilizations of Southern Arabia the Shebaian or the Sabaean Kingdom has been very prominent. The modern archaeological studies confirm the theory that the Kingdom of Sheba as referred to in the Bible was in fact the ancient semitic Sabaean civilization situated in Yemen. During the long period between 1200 BC and 275 AD its capital has been Ma'arib. The Himyarite Kingdom which converted from polytheism to Jewish faith in 380 AD, existed during the period from 110 BC to 525 AD. The Kingdom of Hadharmaut existed between eighth century BC to the third century AD. The Kingdom of Qutbaan existed between fourth century BC and third century AD. The Kingdom of Awsaan in the Southern Arabian (the modern Yemen) region was located in the south of the Valley of Beyhaan and had its capital at the city called Hajar Yaahir in the Valley of Markhah. It existed from the 2nd century BC to the 1st century AD. The Kingdom of Ma'in which existed between the sixth century BC to 85 AD also belonged to the area of modern day Yemen. According to medieval Arab Geographers, it was located along the desert belt called Sayhad and which presently is known as "Ramlat as-Sab'atayn". The Aksumite domination over Yemen continued from 525 to 570 AD. Central Arabia was the location reserved for Kingdom of Kinda whose period was fourth, fifth and early sixth century AD. In the later fifth century AD when Hamyarite kings converted to Judaism, the people of Kinda also adopted Judaism as their faith. Presently the Arabs of Kinda race are predominantly settled in Yemen, Oman, Iraq, Jordan, Syria and the U.A.E. In the old Eastern Arabia the Civilization of Dilmun or Telmun existed which was an important trading centre and monitored the Persian Gulf's trade routes during the period of their climax. Dilmun enjoyed the status of a holy land with the ancient Sumerians. Although Dilmun's central location is not clear, but academic consensus says that Dilmun had covered the present day Bahrain, Kuwait and the coastal regions of Saudi Arabia's eastern province. In the Mesopotamian civilization also the mention of Dilmun is found as a trading partner nation and as a source of Copper supplies. It was also known as a trading port and

station linking the Mesopotamian and Sind Valley civilizations. Dilmun was an important trade center between the fourth millennium BC and 800 BC. In 600 BC the Babylonians and later Persians annexed Dilmun in their empires. All the civilizations on record in the Northern Arabia are : Kingdom of Qadaar – founded in 8th century BC. It was at its peak in the 6th century BC and dominated the region between Persian Gulf and Sinai; Akhamini era – the region between Egypt and Mesopotamia; Nabatean Kingdom – the region between the Dead Sea and the Red Sea, and Petra was their Capital city. Its mention is found in the period around 312 BC, although testimony is available that they existed much before that period. Apart from the above, in the Northern Arabia, the other communities and kingdoms that existed were the Lakhmids, Ghassanids, Kahlaan, etc. In Hijaz the remnants of the People of Thamud are found.

The fact most worth noting here is that in all the above pre-Islamic civilizations and in the details of their capital cities, nowhere is found a mention of a city named Makkah, or the shrine called Ka'aba in it. (Please check the great present day source of information, Wikipedia).

The most ancient reference about Ka'bah or Makkah that has come up from the latest research is said to be in the "Samaritan" literature, which is written in their book entitled "Musa's Secrets (Asateer)", wherein it is claimed that Makkah was built by Ishmael and his eldest son Nebaioth working together. Someone had supposed that the Book named Musa's Secrets or Asateer must have been written in 10th century BC. However, according to other hypotheses it was written in the third century BC. Which means that the time of writing too was not properly determined because in the two probable hypotheses the distance seen is of no less than seven centuries. Moreover the book is not available and it can't be ascertained as to what word was taken as equivalent of Makkah. It means that no authenticity is offered. Even otherwise, this reference is in conflict with the commonly held conviction as it discards Abraham's probable visit to Makkah and his participation in this city in the construction of temple.

The said "Samaritan" people were an offspring of Jewish people who claim more righteousness for themselves and a greater degree of faith as compared with the common Jews. According to them the common Jewish people had deviated

from the right path during their exile period and upon their return to Jerusalem had brought false dogmas with them.

References from Roman and Greek eras.

Later on, we notice another historical reference ascribed to Ka'bah (Makkah) which is from the Greek historian Diodorus Siculus – Diodorus of Sicily's book "Bibliotheca Historica" highlighting the period between 60 BC and 30 BC – a period 660 years earlier than the emergence of Mohammad pbuh as a divine Messenger. The text referred to is precisely copied here. It is taken from the writing of Gibbon and brings into light a shrine regarded as the most sacred one throughout Arabia :-

“And a shrine is built there which is very sacred and which is highly respected by Arabs”(Translated by C.H. Oldfather, Diodorus of Sicily, Volume II, William Heinemann Ltd., London & Harvard University Press, Cambridge, Massachusetts, MCMXXXV, p. 217.)

This text itself is not clear as it lacks name and location. It does not suggest Ka'bah or the city of Makkah among the important cities of the Arab kingdoms existing during that period. Even otherwise Diodorus as a historian does not enjoy a reliable status. Modern critics have raised questions on many claims of him on the premise that so many surprising mistakes could not have been expected from an eye witness. Diodorus' free use of earlier historians has been the target of the author of an Article in 1911's Encyclopedia Britanica written on Bibliotheca Historica. This writer states that "He could not display any of the critical faculties of a historian and could write only numerous irrelevant details. His writings are full of repeated repetitions and paradoxes. They suffer from lack of context and monotony". Another contemporary classical scholar goes farther than that. He says that "Diodorus is particularly notorious due to the fact that he has given a new form to his writings with the aim of emphasizing the glory of Greek people. And this design of his has awarded him the title of one of the "two most skillful liars of the ancient history". The other's name is Ctesias."

Carrying out an extended research on the geography of the Greek and Roman periods, Dr. Rafat Amari writes that it was a fact that the name of a city called "Makkah" is not mentioned in the writings of any of the classical writers or

geographers. And this fact is an important proof against Muslim's claim that Makkah existed in the time of Abraham. He maintains that we have full record of many geographers and Greek and Roman writers who have prepared maps of Arabia where we are informed about every city, village, tribe and shrine that existed there. But none of those writings mentioned a place called "Makkah". Had Makkah existed in the period of any of these writers and geographers, one of them would certainly have informed us about it. To give you a better understanding we would glance through the work of a few classical writers. They took so much precaution that they didn't give importance to the reports made available by traders. This reality is noticed in the writings of the famous Greek geographer and historian, Strabo, who lived between the period from 64 BC to 23 BC. He emphasized that it was crucial not to depend upon traders' reports, but those official reports be given due importance which have been prepared by those geographers and historians who have themselves travelled through those regions. From this point of view, research on reports prepared by ancient Greek geographers and historians becomes a most valuable source particularly when they inform us as to what cities existed in the Western Arabia from the end of 5th century B.C. to the middle of 3rd century B.C. From that we also come to know that the facts gathered by Greek geographers and historians prove very important in determining the dates of the first appearance of those cities. It is because those geographers have provided us with the most accurate reports about the period between 5th century B.C. and the 3rd century B.C. Therefore, now scholars can determine the date of establishment of every city that was built in the Western Arabia with a margin of just 20 years. With most credible accuracy we now are aware that Makkah throughout the said period have been totally absent from documented testimonies that have been prepared by Greek and Roman geographers. What an ambiguous claim it is that Makkah has been in existence since that ancient period which the Muslims claims, whereas the historians and geographers alive in that time period do not mention it in their documents. Therefore, the claim of Makkah being in existence since the period of Abraham is entirely baseless.

Now comes in this study of ours the turn of 2nd century B.C. Undoubtedly the most important geographer and historian of this period is known to be Agatharchides from Alexandria who wrote during the period from 145 to 132 B.C.

It is said about him with authority that he wrote the complete political history of Egypt. He wrote that there was a shrine located in Eilaat in the region of the Gulf of Aqabah. It is situated in a land which is owned by a tribe called “Batmizomaneis”. Agatharchides emphasizes that this shrine, in his own words, “is highly revered by all Arabs”. From here many Muslims claim that this very shrine is actually the shrine of Makkah. To determine the exact location of this shrine we need to analyze the statement of Agatharchides which is reported in their writings by Photius and Diodorus. Agatharchides starts with the description of the northern areas of this shrine and includes in it the mention of Nabataeans inhabited around the Gulf of Aqabah. The Northern area of the Gulf of Aqabah was called “Laeonites Gulf”. According to Photius and Diodorus, Agatharchides states : “When we face the “Laeonites Gulf” we notice around it various villages of the so-called Nabataean Arabs. They are dominant upon most of the coastal area but not upon that region which is spread over the inland and where a people live who hold an undescribable glory and own such great flocks of cattle which are unbelievably vast in size. In the old times they lived a life of tolerance and were satisfied with the sustenance coming out of their flocks. However, later on, when the kings of Alexandria turned the Gulf sailable for traders, these people started attacking the ships facing accidents or collapse. They also prepared pirate ships and started plundering the sailors.

In his description of the Western Arabia, Agatharchides mentions each and every settlement that existed in those areas which were situated on the coastal areas of the Red Sea between 3rd century B.C. and the first half of 2nd century B.C. He starts with Nabataeans whose capital was in the southern Jordan and wherefrom they later entered northern Arabia. From here describing each and every settlement, city, seaport, shrine and mountain, he goes up to Yemen. From this geographical description of Agatharchides we come to know that he passed through that particular area where afterwards the city of Makkah was to be built, but he wrote no mention of it, nor of any shrine existing in that particular area, though in his study the mention of shrines enjoys a special importance. Then we find that he stops to write the history of another shrine. It is the Poseidon Temple situated in the north-western edge of Sinai. He tells us who built it and for which people it was built. We also note that he gives lot of attention to another shrine situated in the desert of Negev. About this one he says : “There too is an ancient

Altar built by hard rocks and upon which inscribed are figures in a language which is ancient and unknown. This shrine is in the supervision of a man and a woman who are posted on this sacred mission of theirs for life.” Agatharchides expresses in the right manner that tendency of the Greeks which is a proof of their attraction towards shrines in all areas, particularly in the regions of Sinai and western Arabia. In the shrine of Negev the Greeks tried to analyze the ancient inscriptions on the stone built Altar. He has disclosed the origins of those priests too who served those shrines. Had there been an existence of Makkah or its shrine in that period, it would have been a center of great attraction for those Greeks for the particular reason that its location was on a land route which Greek experts had traversed many times. Had there been the existence of Makkah and Ka’bah in that period, as the Muslims claim, every contemporary Greek geographist must have stayed there and written about its details. It is also reasonable to think that they must have determined as to who had built it and with what religious motive. Hence it is proved that this arid and uninhibited region had not held any religious tradition or housed such a shrine and it could have no relation whatsoever with the Patriarchs like Abraham and Ishmael who had lived thousands of years earlier in Palestine and departed for ever.

Claudius Ptolemaeus, c. A.D. 90-168, was another Christian and Greco-Egyptian intellectual of the 1st century A.D. who was supposed to have probably named this city as “Macoraba” while describing Arabia in his writing, although this identification has a controversial status as it does not elaborate much about Makka or Ka’bah’s name and location. Grunebaum writes in his book “Classical Islam” : “Ptolemaeus has mentioned Makkah and the name he has identified it with, permits us that we may identify it as a settlement which was established around a sacred shrine”. (G.E.Von Grunebaum, Classical Islam: A History 600-1258, George Allen & Unwin Limited, 1970, p. 19). Let it be clear that this is not a reference from the ancient times, but relates to the Christian Era, and in spite of this fact, its contents cannot be applied authentically to Makkah or Ka’bah. Many civilisations prospered in the land of Arabia and kingdoms established. Shrines also have existed under every civilization which became famous too in contemporary histories and were sources of inspiration too. God knows which “Macoraba” was referred to by Ptolmy.

Respected Readers, another interesting tale about the origins of Ka'bah is presented here which links it with the Hinduism. The title of the tale goes like this : "Siva Temple by Faithinyhvh". It is in English language. The sub-title reads :

"Black Stones And the Siva Temple". Detail is narrated like this: "Long before the emergence of Islam there was a religious shrine in the city of Makkah in Saudi Arabia. The word Ka'bah is probably taken from Tamil language which took birth in 1700 B.C. In Tamil Nadu the Temple of "Kabalishwaran" is the temple of god Shiva and "Kabali" is the reference to Lord Shiva. The black stone found in Ka'bah is regarded in Islam as sacred and because of its association with the Sanskrit word "Sangh-e-Ashvita" or "non-white stone" it is called "Hajr-e-Aswad". Shiva Lingum is also called "Sangh-e-Ashvita". Inscription relating to Maharaja Vikramadittiya was found in Ka'bah in Makkah which had doubtlessly proved that the Arabian Peninsula was a part of his kingdom where he, because of his devotion to Lord Shiva, had built a Shiva Temple which is called Ka'bah. A very import text about Vikramadittiya inscribed on a plate of gold hung inside the shrine of Ka'bah in the city of Makkah was found written on page 315 of a book entitled "Sayar-ul-Okul" (سيار العقول) available in the "Maktab-e-Sultania", Istanbul. Written in its free English language, this text says: "Those who were born in the era of Maharaja Vikramadittiya and lived, they are fortunate ones. He was a great, generous and conscientious ruler. He cared for the prosperity of his subjects." Maharaja Vikramadittiya is known for his deeper devotion to the Lord Mahadeva (Shiva). In Ujjain (India) which was the capital of Vikramadittiya, there existed Lord Shankara (Shiva)'s famous Temple of Mahaan Kaal which is ascribed to Vikramadittiya. As according to Vikramadittiya's inscriptions he worked to spread the Vedic religion, so who else other than him could have built the Ka'bah's Temple in Makkah? Mr. Mohammad chose the Hindu god Lord Shiva's temple of Ka'bah (which Maharaja Vikramadittiya had built for the Moon god Shiva) for Islam's most sacred site and made it mandatory for all Muslims to bow and pray in its direction. Simultaneously, he also chose the Hindu ritual of Hajj for the most important worship in Islam which is the only worship that wipes out all sins. He also appointed the Black Stone (Hajr-e-Aswad which is Lord Shiva's symbolic sexual organ and which he

declared as an integral part of the precincts of Ka'bah) as Islam's most revered stone which must be kissed and touched by all Hajis. There are many stones from Ka'bah's structure which bear the inscriptions in Sanskrit language from the times of idol worship. However, the black cover upon Ka'bah keeps those inscriptions hidden".

Comments are openly invited on this historical reference, especially from our pretentious Clergy who would be outraged on noticing the linkage of the origins of Ka'bah with the Hindu religion.

Modern Research

Among the modern day writers, Patricia Crone has argued in her book "Meccan Trade and the Rise of Islam (1987)" that : "The pre-Islamic Makkan trade has been too much exaggerated. Mohammad never travelled out of Hejaz. Moreover, as per Quran's testimony, Mohammad's polytheist opposition is named as "the growers of Olive Trees" which suggests that all the episodes surrounding the Prophets period might have taken place in the region of the Mediterranean Sea". This also is just a hypothesis. No reference from Quran is quoted to support the said "testimony".

In another Book named "Hagarism: The Making of the Islamic World (1977)", Crone and his associate writer Michael Cook, while studying the contemporary Armenian, Greek, Aramaic and Syriac writings, have presented an extraordinary analysis of the history of Islamic Movement at its peak via the so-called "eye-witness" account. Making use of the non-Arab sources, they had access to more extensive studies in the context of the period of Islamic uprising. They argue that the way the contemporary non-Muslim sources present Islam proves that in its origin it was just a tribal uprising or protest against the unfair interference in their region by Byzantinian and Persian empires. They emphasize that this Movement had its very deep roots in the Jewish Movement insofar as among all the groups or communities acquiring victories, Arabs and Jews enjoyed the status of mutual allies. Nevertheless, the writers themselves are not fully satisfied and sure about the veracity of their analyses. Even otherwise too, the separate identification of Arab and Jew applied to that period has a controversial

aspect as in the near pre-Islam period the dominant majority of Arabs are noted for practicing Judaism.

Analogous to the above, we have another extraordinary statement from a modern researcher Dan Gibson whose geographical research “declares the center of the original Muslim Movement in the region of modern day Jordan”. According to him, “the first religious center of Muslims up to 70 A.H. was situated in PETRA which presently enjoys the status of a magnificent Roman archaeological site in Jordan (and in Roman History had the status of the capital of Roman Province “Arabia Petraea”). All the earlier mosques were built to pray in its direction. In 70 AH, after his rebellion Ibn-e-Zubair moved his cantonement far away from Petra in Makkah to distance his capital from the Umayyad Power, and by carrying along the Black Stone from Petra to Makkah, built a shrine there. Later on, in Abbaside period, this new site was given official recognition as sacred (canonized) and the direction of prayers in the mosques was ordered to be moved to that site. All references about Petra were systematically erased from the Islamic histories.”” Dan Gibson’s arguments too failed to produce an authentic historical testimony based on irrefutable material that could render the relevant and fully detailed documented segments of Muslim history invalid.

Nevertheless, in the modern age Dr. Rafat Amari’s studies authoritatively confirm the fact that there exists no documented historical record written earlier than the 4th century A.D. which may suggest and prove that prior to that period a city called “Makkah” may have existed, though all the other ancient Arab cities have been identified in the historical record very skillfully.

According to Dr. Rafat Amari, Saudi Arabia indeed owns a distinct and prominent geographic situation. It enjoys the status of a bridge that joins civilizations between continents. In ancient times the Arabian Peninsula has been playing the role of a trade corridor and resultantly it has witnessed many civilizations emerging from oblivion, whose remnants can clearly be seen today. Upto the present time, thirteen ancient pre-Islamic cities have been discovered among whom are included :- Qaryat al-Faw which has other names too just as Qaryat Dhu Kahl, Qaryat al-Hamraa and Dhat al-Jnan; the Al-Ukhdu archaeological area; Mada’in Salih; Jubbah; Tarut; Al-Shuwayhatiyah; Thaj and Dumat Al-Jandal. Still more ancient cities are found in Saudi Arabia but for the

time being very little is known about them. The Saudi Government has recently established a Saudi Commission for Tourism and Ancient Archaeology which is responsible for the preservation of all these cities. In this list of ancient cities, Makkah is not mentioned anywhere. Consequently, we are led to believe in those statements of research scholars which stipulate that the fields of Arabian history and archaeology testify that a city with the name of Makkah had no existence before the appearance of Christianity. Moreover, that this city was not built earlier than the fourth century A.D. Therefore, it had no relation with the period Before Christ, nor had it a linkage with Abraham or Ishmael.

CONCLUSION

Conclusively, in the wake of a heap of above mentioned historical writings, hypotheses and theories, whatever authentic historical facts unfold before us, they are included with proofs only in Dr. Rafat Amari's writings. According to it, the only logical verdict elucidates that some time during fifth century A.D. the present Ka'bah was a center of worship for the gods of Arabia's pagan tribes. Makkah city was inhabited around this shrine. Makkah's most prominent idol of worship was called "god Habal" whose image was installed there by the ruling tribe of Quraish. This idol stood there up to 7th century A.D. No authenticity or attestation of Makkah and Ka'bah's presence in the ancient period, or any authoritative statement or documentation, even a confirmatory or corroborative record of Saudi Arabian Department of Archaeology on this issue, does not exist or is not available.

By the way, even after the emergence of Islam, the level of destruction and demolition this House of God has repeatedly suffered, does not reflect the divine glory or sanctity attributed to its Islamic concept. In this respect, please read some more of its internal history in order to make its real image and status amply clear to you.

"After the period of Mohammad pbuh the Ka'bah underwent many many phases of rehabilitation, repair and reconstruction. This structure caught fire on Sunday the 31st October, 683 AD and sustained severe damages on the occasion of ongoing war between Abdallah Ibn-e-Zubair and Banu Umayyads, and Makkah city had come under siege for the first time.

Abdallah Ibn-e-Zubair had ruled for many years on a part of Islamic territories with Makkah as his capital after the death of Caliph Ali when Umayyad Government was working for its solidarity. Ibn-e-Zubair had to rebuild the structure by annexing the nearby site called Hateem. He took this step via a tradition which prescribed the Hateem site as part of the foundations of Ka’bah built by Abraham. The tradition also narrated that the Messenger Mohammad pbuh also intended to rebuild it in that way. In 692 AD during another siege, Ka’bah was demolished by stones hurled through catapults. In this assault, Hajjaj bin Yousuf commanded the Umayyad Army. The capture of the city and the death of Ibn-e-Zubair offered the Umayyad ruler, Abd al-Malik bin Marwaan the opportunity to re-unite the entire Muslim territories. In 693 AD, Abd al-Malik demolished the remnants of Ka’bah built by Ibn e Zubair and got it re-built on the foundations determined by the Quraish tribe. And thus, Ka’bah regained the same cube form as it had in the period of Mohammad pbuh. In 930 AD, at the time of annual Hajj, the Qaramites attacked Makkah, severely damaged the Ka’bah, the well of Zamzam was filled with dead bodies and levelled, and the Black Stone was removed and carried away to the oasis of Al-Ahsaa in the Eastern Arabian region. Till 952 A.D. when it was recovered by Abbasides, this stone remained there. In 1629 A.D. due to heavy rains and flooding, the walls of Ka’bah collapsed and the premises of the Mosque sustained damages. The same year, in the period of the Turkish Caliph, Muraad the 4th, Ka’bah was once again built with Granite rock and the Mosque was freshly constructed. Ka’bah’s outer structure was not changed afterwards for a long time.”

Here again arise many logical questions our religious leadership probably can never offer satisfactory answers thereof. For example- - - - Can a divine House of God and its highly sacred precincts be set on fire? - - - - Can human hands or natural calamities demolish a House of God built by the hands of great divine emissaries?- - - - During the intervals of its disappearance due to damages and destruction, where was this “summer house” of God moved temporarily?- - - - Or was it so that the God Almighty was rendered ‘homeless’ during those intervals? - - - - Was the God willing to get disturbed due to periodical demolition of His House? - - - - Was His Great Divine Majesty not powerful enough to

safeguard and preserve for ever His extremely precious and sacred House that was supposed to be the eternal fountainhead of blessings and mercy for humanity? - - -
- Hasn't this structure proved just another ordinary building over the time in view of its periodical demolition, damages sustained and repeated reconstructions on fresh foundations? People with thought and vision are openly invited to answer these questions.

2) Is there an acceptable documented authority or attestation for linking the Ka'bah and Makkah with Abraham and Ishmael?

The settlement of Makkah and the construction of Ka'bah is repeatedly related with the Patriarch Abraham in Islamic literature. But, according to the text of the Old Testament, which is the only available historical source on Abraham (all other stuff consist of theories and traditions built upon this only source), the period of Abraham is believed to be around 2000 B.C. In all the travels of Abraham narrated in the Old Testament, no mention is noticed of his supposed visit to any city in the region of Arabia which bore the name ***Makkah,,,or,,,Bakkah***. Therefore, apart from a wishful conjecture, we find no authoritative source that might remotely suggest that Makkah existed in 2000 B.C. and a shrine or altar called Ka'bah was ever built there; or Abraham ever had anything to do with staying or building a structure there. So, let us first see what light the Bible throws on this issue.

In the light of Bible:

In his travels as illustrated in the Bible, Abraham never made a journey into the Arabian Peninsula. The Valley of Baca, mentioned in Psalm 84, is an Hebrew term which in 1000 B.C. was the name of a valley in Palestine (Kan'an). This is a term used for Balsam or Mulberry Trees which "weep", or emit a substance when a cut is applied. The original Hebrew term for valley of Baca is: "emeq ha-Baka", meaning "valley of Balsam trees", or "valley of the weeping". Muslim Historians from the time of despotic rule, under the planned scheme of the formation of "fictitious Islam" have linked up this un-identified valley with the Arabic word "Bakkah". And as a following step, by declaring "Bakkah" an equivalent of "Makkah", they have apparently finalized their fabricated story.

As far as “Bakkah” (Al-Quran: 3/96) is concerned, it is a word from Quraishi dialect of the more modern Arabic language of the 7th century A.D. which the translators working for the fictitious Islam, under their vicious designs, deliberately declared as equivalent to Makkah; whereas this word is not even remotely related to Makkah. You will note the translation of this word, strictly adhering to its context, in the next Chapter, along with the translation of relevant verses. The detail of this word’s authentic definition is as under:-

Bakkah – بكة : pounding or crushing: (on) the neck) (daqquq-& unuqa), distinguishing/ranking above others (farraqah) (kharaqahu), jostling, pressing or crowding(crowds:zahm), any crowding (or crowds), competition. (izdihaam) heaping/piling together/amassing (taraakib), super-imposition of things on top of other things (taraakim), a man/male having or the trying to have sex with a female, denial or rejection of a thing or person's dignity, to humiliate, cancellation/dissolution/breaking, being in need or being stout, muscular or rough from activity-

For fear of adding volume to this writing, instead of incorporating the entire history of the Patriarch Abraham as available in the Bible, only the references are posted here wherefrom the Readers can assess the facts of his biography. Please check the Book of Genesis: 4/17-25, 12/1-9, 18/16-33, 26/11, 41/57, 42/1, 12/10-13, 15, 16/1-14, 18/1-15, 21/6, 22/2, 12, 25/1-6, 11/28, 12/2-7, 13/14-17, 15/17, 18/17-19, 22/17-18, 24/7. And Jushua 24/26. And Judges 9/6.

With reference to Abraham, the name Beer Sheba holds high importance. Muslim writers have used their entire energies to prove it to be a site nearabout Makkah in Arabia, by way of conjecturing. To expose the truth of this wishful conjecture, some lines are presented here in brief about Beer Sheba. It is the largest city in the Desert of Negev which is regarded as the capital of Negev. It is the 7th largest city of Israel. Population is 269,197. In the Book of Genesis, in connection with the Patriarch Abraham and in his protocol signed with Abimelech, the name of Beer Sheba is noted. Prophet Isaac built an altar in Beer Sheba (Genesis:26/23-33). Prophet Jacob, departing from Beer Sheba, saw that particular dream of his where the stairs ascending to heaven were shown (Genesis: 28/10-15 and 46/1-7). Beer Sheeba was the territory of the tribes of Shamoun and

Juda (Joshua: 15/28 and 19/2). The sons of Prophet Samuel were posted as Judges in Beer Sheba (Samuel I: 8/2). Saul, the first king of Israel built a castle there against Amaleeq. Prophet Elijah took refuge in Beer Sheba when Jezebel ordered him killed (I Kings: 19/3). Prophet Amos referred to this city with respect to idol worship. After Babylonians victory and Israelites' slavery, this city had turned into ruins.

After this specific documented historical testimony, how easy it becomes to prove all the Muslim writings on this theme as false, my Readers can easily judge.

As for Ishmael, according to the Old Testament, Book of Genesis: 21/14-21, it so happened that Abraham bade farewell to his mother Hajera with a plentiful supply of food. Travelling from there, Hagar entered the wilderness of Beer Sheba where both mother and son faced shortage of food and water. Notwithstanding the sight of his son dying with thirst, Hagar moved to a little distance away from him and kept crying. "Then the Lord heard the child crying" and sent his Angel to Hagar with the message: "Rise, lift the child up and take into your arms, because I'm going to make a great nation out of him". Then God "opened her eyes and she saw a well full of water", wherefrom she pulled water out and saved her as well as child's life. "And God was with this child: then he grew up and lived in the wilderness,,and became an expert archer" (Genesis: 21/14-21).

An ancient, but un-authentic, book (Jubilees) describes in a traditional way Ishmael and his posterity in this way that,,, after wandering a substantial period of time in the vastness of desert, Ishmael and his mother got settled in the "Desert of Paran". Eventually, his mother chose for him from the land of Egypt a companion for life. They had 12 sons, every one of whom became tribal elders in the region spread from "Havelah to Shoor" (from Assyria to the border of Egypt). His sons were named : Nebaioth Nabit (نبيث or نبيت); Kedar (in Arabic, pronounced Qaidar), the father of Qaidaars who was a tribe of Northern Arabia and whose reign covered the area between the Peninsula of Persian Gulf and Sinai – tradition holds it that this was the tribe of the ancestors of Quraish, and by virtue of this relation, Mohammad pbuh came from his posterity; Adbeel (عديبل) – He established his tribe in North-Western Arabia. Other names are: Mibsam(مبسم), Mishma(مسموع), Dumah(دومه), Massa(مساء), Hadar(حيدر), Tema (تيما), Jetur(يثور), Naphish(نفيس),

Kedemah(قدامہ). As per this manuscript, the foundation of the city of Makkah was laid by Ishmael and his eldest son Nabit together.

Dear Readers, it also is an un-authentic story which does not mention at all the traditional involvement of Abraham in the construction of Ka'bah or his excursion to this region, and therefore, it falls under the classification of a big deviation from what is prescribed in the Islamic history and traditions.

Genesis: 2/22: “And the Lord said unto Abraham, take your son along, your only son Izaac whom you love, and go the land of Moria and offer him there for a burnt offering, on one of the mountains to which I will direct you”.

2 Chronicles: 3/1: “Then Solomon started construction of the House of God in Jerusalem on the mountain of Moria where Jehova had appeared before his father David, where David had prepared a site for it, which was a field for thrashing grains from crops, owned by Arnon of the Jebusites.”

Dear Readers, the above is the attestation of Bible for the “Land of Moria” having situated in Jerusalem. The word MORIA was twisted in Muslim traditions to denote the “mountain of MARWAH” near Makkah.

In the light of Arab and Muslim traditions:

According to Arab and Islamic traditions, Makah or its surrounding wilderness and mountains are given another name, that of “Faraan”, and it is recognized as identical to the “Desert of Paran” described in the Book of Genesis at 21/21. As per Arab and Islamic traditions, the wilderness of “Paraan” as a whole is the region of “Tihamah” and within the borders of this area, that particular point where Ishmael chose to settle down, is the present city of Makkah. No solid substantiation is offered in favor of this comparison and mutual correlation of the words “Paran” and “Faraan”. So obviously, it can only be regarded as another wishful conjecture or far-fetched theorizing or presumption. The geographical fact needs no confirmation that the Desert of Paraan is situated in Jordan, in the South of Dead Sea, the extreme North of Arabia and the East of the Sinai Desert which falls within the borders of the ancient Land of Palestine or the old Kan'an, and has its own distinct identity.

In this respect it is interesting to consider, first of all, this statement by the Arab Muslim historian Mohammad Ibn Ishaq from the 8th century, who wrote:-

“Before Islam when Quraish initiated the rehabilitation work of Ka’bah, they discovered from a corner of its foundations a stone which had the inscription of “Bakkah” on it. In Syriac language, this writing was not comprehensible for the Quraish, until a Jew translated it for them. The Inscription read like this :-

“I am Allah, the Lord of Bakkah. I created it the day when I created the earth and the heavens, and created the Sun and the Moon; and I have it surrounded by seven pious angels. It would stand preserved as long as its two mountains stand, and it will be a source of blessings for its inhabitants which will include milk and water too”.

The stone with such a crucial historic value is not available today which clearly suggests that a fairy tale was invented by vested interests. It also means that we are lead to believe in a tale invented by a crypto Jewish scholar, whereas, the proven scientific facts disclose that the creative process has materialized in successive stages over a period of billions of years, not in any single day. The beginning phase of it was the Cosmic stage, when the Planet Earth and the Solar system had not even formed yet. How could then the structure called Ka’bah have arisen out of an earth that had not acquired an existence yet on the day of the very first creation?

According to most up to date research, Ibn-e-Ishaq was a Crypto Jewish scholar in the disguise of a Muslim. After the demolition of the Real Islamic Caliphate in 35 A.H. and establishment of despotic rule in its place, those Jewish scholars who were deputed to corrupt the Islamic teachings and history, also included Ibn-e-Ishaq as a very active participant. He is regarded as the foremost historian of the Islamic history and his famous book called “Al-Maghazi” is now available in the market with the name of “Seerat e Ibn Hisham”. Contemporary scholars of probe and investigation as well as “Scholars of Men” have declared him a liar, fabricator of Hadith, always keeping the company of Jews and not in the least trustworthy. With all the signs and proofs, those scholars still fell short of openly declaring this man a Jew,,,,,perhaps because one testifying himself a

Muslim cannot be proclaimed a Jew. The above mentioned bogus and ambiguous statement attests the negative character of this man. In the “Tales of the Prophets” Hafiz Ibn e Katheer has also quoted on Page 308 the statement of this man which he has copied from the Jewish literature about the 12 sons of Ishmael,,and which has been incorporated in this text with its proper references.

A geographist of the 12th century A.D., the famous syrian Yaqoot Al-Hamwi has also written without any authentic proof that “Faraan is derived from Arabic and is one of the names of Makkah given in the Old Testament (Tauraat)”. Now this statement very illogically implies that Makkah has been denominated by various names and those names are described in the Old Testament!

In the Light of Quran:-

No authenticity or attestation has been presented for these far fetched conclusions by Muslim and Arab writers as all the names described in the Old Testament relate only to the land of Palestine, Syria (Mesopotamia) and Egypt. No travel by Abraham and Ishmael towards the land of Arabia or one of its locations, is mentioned. To twist the names given therein by employing a series of hypothesis, trying to co-relate them with Arabic names, can only be construed as childish hankering. Or a manipulation carried out to strengthen the fictitious Islam fabricated on the basis of mythical tales. An example here, which is composed of a big lie from the “Tales of Prophets” (Qasas al-Ambiaa’), can expose these designs and their pattern:-

Page 308: *“Ishmael was appointed as divine Messenger for Makkah and its surrounding area. Jarham, Amaliks and Yemenis were the people addressed by him”.*

Please note that the above is a proven false statement by Hafiz Ibn e Kathir because according to clear Quranic injunctions, no Messenger was ever appointed in Makkah and its adjacent areas, the abode of Prophet Mohammad’s tribe.

1) Please note the Quranic injunction in this respect: Verse 34/4: وَمَا آتَيْنَاهُمْ مِّنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ (٤٤)

(Transliteration): “Wa maa aatayina-hum min kutubin yadrusuna-ha,,wa maa arsal-na ilayi-him qabli-ka min nazeerin” – The holy Messenger is being

informed that “*We have not given any book to these people (Arabs) wherefrom they might have learnt, since BEFORE YOU we have not sent towards them any Warner*”.

2) Please note another divine injunction: Verse 32/3: (بل هو الحق من ربك (لينذر قوما ما آتاهم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ

(Transliteration): “Bal huwa al-Haqqu min Rabbi-ka li-yunzir qawman maa aata-hum min Nazeerin min Qabli-ka la’alla-hum yahtadoon”-

“*Rather, this Quran has come from your Nourisher as a Reality so that you may warn this nation to whom no Warner before yourself had come, so they would have received guidance*”.

3) Please note further: Verse 2/62:

هو الذى بعث فى الاميين رسولا منهم يتلوا عليهم آياته و يذكّٰيهم و يعلمهم الكتاب و الحكمة و ان كانوا من قبل لفى ضلل مبين

(Transliteration): “Huwa allazi ba’atha fil ummiyyeena rusoolam min-hum yatlu ‘alayi-him aayaati-hi wa yu’alamma-hum ul-Kitaba wa al-Hikmata,,wa in kaanu min Qabla la-fi Dhalaalim mubeen”-

“*He is the One Who raised among the ignorant a Messenger who reads unto them His Verses and evolves them and teaches them the Book and its wisdom,,,And verily, before this, they have been in utter transgression.*”

It simply means that before the advent of Mohammad pbuh, his people were without a Scripture or a Guide and were totally ignorant of divine ideology.

4) In the same context, please note a further Quranic proof. Verse 27/22 says :

و اذن فى الناس بالحج ياتوك رجالا و على كل ضامر ياتين من كل فج عميق

(Transliteration): “wa azzin fin-naas bil-Hajj, yatoo-ka rijaalan wa ‘ala kulli dhaamirin, yaateena min kulli fajjin ‘ameeq.”

Abraham is being ordered in this Quranic reference to: “*Proclaim a general invitation to humans for a CONSENSUS OF OPINION on the Divine*

Ideology (bi al-Hajj). They will come to you boldly, responding to the voice of their conscience, from all distant areas”.

Writer’s elaboration of point 4) above:

Dear Readers, supposing it were a call from the Patriarch for all human beings **to come to Makkah for some kind of Pilgrimage**, as the fictitious Islam claims, then in all the histories, Scriptures as well as in Quran we find no testimony to confirm that any segment of common people or a Prophet from Abraham’s posterity might ever have visited Makkah for Hajj in response to that call. Abraham had a long array of Prophets in his posterity, like Jacob, Ishmael, Joseph, Zakariya, John, Moses, Aaron, David, Soloman, Junah, even Jesus Christ. None of them has been reported to have visited Makkah for Hajj upon the directive of his most revered Patriarch. Hence, it comes to light that under the planned corruption of fictitious Islam, the Quranic translations have been viciously manipulated to an unbelievably drastic extent. The fact needs no further corroboration that the City of Makkah and the Ka’bah therein, had NOT COME INTO EXISTENCE EARLIER THAN THE 4TH CENTURY A.D.

In any case, after quoting the above specific Quranic injunctions, it is proved without a fraction of doubt that no Prophet or Messenger of God was sent to Arabia before Mohammad pbuh, and that all stories of the visits of Abraham and Ishmael to the land of Arabia prove to be mere conjecture. It is also proved beyond doubt that no temple by the name of Ka’bah was built here in the ancient times by ancient Prophets. The ancient construction of Ka’bah is a concocted tale. And moreover, the book called “Tales of the Prophets”(قصص الانبياء) has no concrete academic or research based foundations.

3) Is the Pilgrimage to this stone square the ultimate goal for the faithful? ,,,, or contrarily, does the final destination of the entire humanity lies in a faithful submission to the Divine Discipline,,,,,, and thru this faultless medium, to build

an inspiring character, and evolve one's consciousness to that highest degree matching with human capabilities as determined by our Creator?

For arriving at a logical mutual conclusion, allow me to express myself in brief here that - - to regard a site, a building, a day, a month, or an ordinary individual as sacred and a source of blessing, and then design and prescribe utmost devotion and pilgrimage to that object as the destination of humanity, or to suppose that this kind of superstition might have been ordained by God Almighty Himself, is a transgression from the postulates of His very ideology and guidance. To acknowledge such a supposition would be tantamount to designating that object as a centre of deliverance and salvation. Consequently, it is equivalent to spreading polytheism, as we witness being practiced in case of so-called Ka'bah. Our target and destination has to be nothing except cultivating those Divine Attributes that are inherent in the conscious self of every human being and to follow the learning that leads us to that goal. This is the only way to attain nearness to God – and that's our Destination. To achieve that goal we have been guided through Quran and the earlier Scriptures towards building a noble human character. This guidance has the status of a Memorandum (Tadhkirah - تذکرہ) which keeps reminding us of our inherent values. Our goal is to evolve our conscious self which is achieved only through the manifestation of those inherent human values. It is by following the postulates of Quran rigidly that we can manifest the divine attributes ingrained within our inner self in the form of our conscious or human values and ideals.

Therefore, the wider reality is only to acknowledge that the only sacred one and the only source of blessing and inspiration is the entity of God, our Sustainer. Being the Creator and the Guide, He alone is the Ka'bah of the humanity. Secondary to that, it is His Word, the Quran, full of His divine wisdom and intellect, the source and the treasure of Divine Commandments. Apart from the two above, if any other entity can be given the status of sacred, blessed and the goal, it can be no other than some true Centre of Divine Guidance somewhere on the earth. You may call it a Center, an Institution (Al-Bayit, or Bayitullah, or Bayitul Haraam, etc.), or the Capital of God's Kingdom on earth. It can be established by a righteous community of humans anywhere on the earth to act as true representative headquarters of the Divine entity, the Creator. For such a Center of universal human attraction, no site can be predetermined, and no

particular city, region, country or nation can be given an exclusive monopoly. People of divine character, a selective resourceful team of men, can always establish such a center, or many such centers, with their sincerity of purpose and unshakeable determination, in any territory of this globe where human community now stands divided into different nations. And from there we can do our utmost for the glory of God and the benefit of our fellow beings, for life is valuable only as it is used for the attainment of these ends.

The great trial we are confronted with in this physical life of ours is the question of successful transition into the next higher stage and of the achievement of a successful eternal life there. To that stage, only our non-material conscious (spiritual) self is destined to be transferred. The physical organism, as a routine, returns to dust after its death in current stage of life. The spiritual elevation to that eternal stage would depend exclusively on virtuous deeds which would spring up from a noble human character that we need to build. Worship, prayers, rituals and show off in the human community do not help in building a lofty human character and conduct. For this purpose, in His sacred Book, our Creator Has not prescribed worships and prayer rituals. On the contrary, He has provided precious ethics and values (Nusuk – نسك) that elevate and ennoble our self. And for the same purpose, within our conscious self our Lord and Creator Has inherently bestowed the divine attributes, whose manifestation helps build our character and conduct. On the other side is our material animal organism whose instinctive pressures not only ensure the continuity of our material life, but, it is that Devil within us that, if allowed to dominate the values of our conscious self, compels us to deviate from the track of our genuine destination. These two elements form the two opposing forces of that clash of good and evil which continues in human life. We need to fulfill the urges of our animal organism strictly under the light of our conscious values, and while keeping these urges within certain limitations, not to allow them to overcome our conscious values. Unbridled urges of our animal organism may never be let loose if we don't want to hamper our way towards building an ideal character and conduct. It is this character and conduct alone, on whose strength we would be able to achieve our destination in the next higher stage of life. Hence, this is our Ka'bah or "Qiblah" (كعبه / قبله).

So, Our first duty toward God and our fellow humans is not to visit Makkah and perform the ritual of Hajj; Our Ka'bah and Qiblah is our duty of self-development.

Every faculty with which the Creator has endowed us with should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable.

Chapter (7)

Ka’bah and Makkah in Quranic Perspective

“The Sheikh (Cleric) may set off for Ka’bah, I would preferably pay a visit to England;
He may witness the house of God, I would instead watch the Glory of God.” (Iqbal)

Dear Readers, after quite a detailed discussion on historical perspective and securing answers to some important logical questions, the direction of our research now turns towards pure Quranic perspective being the essential fundamental source of scholarly validity on the theme of Hajj. On this stage, for ease of understanding, in this chapter we would launch a research exclusively on the Quranic Term “Ka’bah” to ascertain: whether this term is used to define that particular sacred and revered center of worship; OR, on the contrary, the Muslim community has been criminally misled towards a great transgression through crafty misinterpretations and unjustified linguistic manipulations linked with the process of formulation of a fictitious Islam by the despotic Arab rulers. In this respect, we are determined to investigate all those words and their equivalents, along with their respective verses, whose definitions have been corrupted through the medium of wishful *tafasir* and translations. And this corruption was committed to assert and maintain that the stone built building in Makkah is the Ka’bah signified by Quran, and that the same Site has been highlighted while using different other synonyms for it.

Respected Readers, this humble writer has been receiving queries about Ka’bah for a long time from the research-oriented probing minds, and responding to them by offering satisfactory answers. Generally the nature of those queries has been of the kind as described hereunder. Making the same queries the basis of our discussion, we can proceed with our topic gradually in an easy comprehensible way. Let us start with our question/answer methodology.

Q. Is it really the present structure of KA’BAH which is signified in Quran by the words: the House of God (Bayitullah...بيت الله)? Does the term “Masjid

al-Haraam”(the Revered Grand Mosque) also truly means “Ka’bah”? If not, then what are the answers to the following subsequent questions:-

Question No.1: “ربّ هذا البيت”- The Lord of this House ??? Is it not a clear suggestion towards Ka’bah???

Answer: In reply, an enlightening translation of the Chapter “Quraish” from Quran is presented hereunder wherein this particular term (“هذا البيت” – This House) is employed and meaning thereof is explicitly defined. As proved by the following academic translation, It DOES NOT signify Ka’bah. On the contrary, it is asking the community to unite around the “Ideological Center” (not a sacred ancient building or structure) established by our beloved Messenger pbuh. At other occasions too, as per the relevant context, these words in Quran always signify some identical centre established by Abraham in his native region. Although at this point our emphasis is on the term “هذا البيت”, yet some lines are added justifying the most modern rational and academic translation of the whole Chapter, hoping to make it acceptable in the minds of my Readers. Apart from our subject “Al-Bayit”(البيت), this Chapter is also commonly misconstrued to mention the tribe of “Quraish” which, according to our research, is a false concept. Please proceed with the writer’s comments.

“The foundation of this modern, rational and literary translation of Chapter Quraish rests on the philosophy that the Almighty had no intention here to make a particular mention of a tribe (Quraish) in His Book; it is because that specific mention in Quran would only have served to enhance the tribe’s stature in comparison with other tribes and nations of men. We also know from the Divine injunctions that no one enjoys a superiority over others on the basis of caste, tribe, race, region, language, etc. At the same time, in the ongoing struggle of the Islamic movement the mention of the tribe of Quraish would not be justified in that it is not supposed to have a linkage with any ancient historical episode to learn a lesson from, as we learn from the depiction about communities of Aad, Thamud, or People of Lut or Faroah of Egypt etc. in Quran while illustrating the missions of old Prophets. Quraish was just another tribe among many others who played prominent

roles during the Islamic movement, and while none of the others has been mentioned in Quran, why would then Quraish be specifically mentioned?

Another aspect: Hashmites too were part of Quraish tribe. Among the families of Hashmite chiefs were the holy Messenger and many other supporters of Islam. Moreover, there was Uthman (the 3rd Pious Caliph to be) among the forerunners of Islamic stalwarts, who belonged to Quraishite off-shoot Umayyads, and it is worth our while to conclude that many other Qurashites were also aligned with the Islamic Movement since its beginning. Therefore, it does not appear logical to our minds that the entire Quraish tribe can be singled out in Quran for a collective transgression, or for its monopoly over Ka'bah rituals. Then why would the opulence they had gained therefrom, would need to be emphatically mentioned in Quran indicting the entire tribe in a negative perspective? Additionally, most of the literal translations also misconceive the mention of the traffick of Quraishite trade caravans from this Chapter. Latest research proves that no suggestion thereof is rationally plausible in this Chapter.

Another point worth mentioning here is that in the pre-Islamic era, the leadership of Pagan Arabs in the region was the monopoly of Quraish tribe. The first ever confrontation faced by the Islamic movement was also from Quraish. This shows that part of Quraish consisted of arch enemies. Then in only 35 A.H. the Islamic Pious Caliphate was packed up and an endless chain of dictatorial rule was founded by Umayyads of Quraish? A real Islamic benevolent state was transformed into a despotic exploitation. Why would this Chapter, by a specific reference to Quraish, make prominent a tribe known for being all time enemy of Islam? Hence, here lies a crucial point of deliberation, in relation to which, a translation is presented which is worked out on purely research based grounds and authentic sources.”

Chapter 106: Quraish

لِيلَافِ قُرَيْشٍ (١) إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (٢) فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (٣) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ
وَأَمَّنَّهُمْ مِنْ خَوْفٍ (٤)

(**Transliteration**) : “Li-eelaafi qurayishin. Eelaafi-him rehlatush-shitaai wus-sayif. Fal-ya’budu Rabba **haadhal Bayit**, alladhi at’ama-hum min joo’in wa aamana-hum min khauf.”

The commonly prevalent translation fabricated under despotic rulers:-

“To tame the Quraish tribe, to make them secure in their winter and summer journeys, let them therefore worship the Sustainer of this Temple, Who has given them food against hunger and made them safe from danger”.

The Readers would agree with the writer that from this “classic translation”, after concentrating all the faculties of heart and mind on its content, no head or tail thereof becomes clear or looks consistent. So, the writer humbly submits here, on the basis of common sense, that the above traditional translation, and all the identical ones, are nothing but an insult to accepted academic caliber and human intellect. However, if this kind of translations may still present into any of my Reader’s mind a clear picture of its essence which might help in an unambiguous comprehension thereof, I shall be grateful if he may share it with me. It is most regrettable that all available translations/ interpretations of Quran, starting from the period of despotic Umayyad rulers, would invariably present to you the same style of highly ambiguous narrations.

And now, the translation done on the basis of purely academic research :-

Verse: 106/1: لا يلاف قريش – L-eelaafi quraishin:

“For the sake of inculcating mutual harmony, discipline and unity (li-eelaaf – لا يلاف) among the devotees gathered together from around different areas who had been fighting each other (quraish – قريش),

106/2: عيلافهم رحلة الشتاء والصيف – Eelaafi-him rehlatush-shitaai wa al-sayif:

“And to keep them tied in the chains of love, companionship and harmony (eelaafi-him – عيلافهم) during the passage of hot and cold seasons (rehlatush-shitaai was sayif – رحلة الشتاء والصيف),

106/3: هذا البيت فليعبدو ربَّ **Fal-ya’budu Rabba haadhal Bayit :**

“it is essential that they submit in obedience to the Lord Sustainer of this Ideological Center established by you”,

106/4: الذى اطعمهم من جوع و آمنهم من خوف – *Alladhi at’ama-hum min joo’in wa aamana-hum min khauf :*

“And it be made clear to them that it is the Lord Sustainer who makes provisions for them in hunger and want, and grants peace in fear”.

Authentic translations of important words:

(قريش – quraish): q r sh: to join by gathering from different sides; to make people fight together; to earn; to gain benefits; to incite; those with financial resources; small and beautiful Shark. ***This word does not denote the tribe of Quraish in this context.***

(لايلاف – li-eelaaf): eelaaf; alafa: acquaint, to be familiar, to be accustomed to, to get trained, to get united, to join together, to meet; to gather together, to harmonize, be close and friendly, to have affinity, to like, to accept, to influence, to come to terms, security, safety.

(رحلة – Rehlah): r h l : to set off, to depart, to go away, to move afar, to migrate, to move away or transfer, to send, to keep moving around, to live a nomadic life, to harness a camel, travel, tour, trip. Rehlat-ush-Shita: passage of winter season. Rehlat-us-Sayif: passage of summer season. Here, the passage of seasons is described, which means “travel of time”. ***No physical travel of a trade caravan is suggested.***

Question No.2: هذا البلد الامين - “Haadha al-balad-ul-Ameen” – This city of peace??? Doesn’t it signify clearly the city of Makkah and Ka’bah???

Answer: In this context, the relevant Chapter At-Teen has been academically translated for your kind perusal hereunder. Here too, no suggestion is made towards the traditional Ka’bah. It rather points out straight towards Medina, the Center of Islamic Movement.

The Chapter “At-teen” – الثَّيْن – The Fig

وَالَّذِينَ وَالزَّيْتُونَ (١) وَطُورِ سِينِينَ (٢) وَهَذَا الْبَلَدِ الْأَمِينِ (٣) لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (٤) ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (٥) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٦) فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ (٧) أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ (٨)

Transliteration: “Wut-teeni wuz-zayitooni, wa toori sineena, wa hadha-al-balad al-ameen. La-qad khalaqnal-insaana fi ahsani taqweem. Thumma radadna-hu asfala safileen; illa alladhina aamanu wa ‘amiloo as-saalihaati; fa-la-hum ajrun ghayira mamnoon. Fa ma yukadhdhibuk-ka ba’du bid-deen. Alayisa Allahu bi Ahkam al-Hakimeen?”

95/1 to 95/3: (١) وَالَّذِينَ وَالزَّيْتُونَ (٢) وَطُورِ سِينِينَ (٣) وَهَذَا الْبَلَدِ الْأَمِينِ

We swear upon our blessings like the Fig and the Olive, and upon the stage of glory and fame that you have reached, and upon this city of peace that you have secured;

95/4: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (٤)

That We had created man with the best of proportions and balance;

95/5: ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (٥)

But the transgression from our commandments had thrown him into the lowest abyss of immorality;

95/6: إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٦)

Except those of your companions who attained the wealth of faith and belief and strived to reform the community by constructive deeds. Hence, for all of them is reserved a reward which they would receive without asking;

95/7: فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ (٧)

Now, after this stage of success, who would dare to deny/refute your stance about our proposed discipline of life;

95/8: أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ (٨)

Isn't it proved now that it is the Allah(God) Who holds the highest authority.

Authentic translations of important words:

وَطُور سِينِينَ: Toor-e-Sineena: Toor: to revolve around; go near; time or a particular time; several times; quantity/measure/limit/side/figure/appearance /mannerism/civility and manners/kind/class of society/stage/status; the mountain of Sina; the mountain of Olive; various other mountains; the mountain where trees grow; to separate oneself from humans; stranger; last limit; facing two extremes.

Sineen: s n w: Glory, blessings and gifts, fame. Some equalize it with Sina which is a mountain in the Desert of Sinai, but it has no solid linguistic grounds.

الْبَلَدُ الْأَمِين: al-Balad: a piece of land, a particular bordered piece of land, a populated area. Al-Balad al-Ameen: That territory which has been turned secure and peaceful.

Question 3: – مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى 17/1: Doesn't Masjid Al-Haraam here signify Ka'bah???

Answer:

In this respect, kindly note the following translation from the relevant Verse of the Chapter “Asraa” (17/1), which shall provide us with ample evidence that here too the traditional “Ka'bah” is not inferred from the term Masjid Al-Haraam.

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (١)

Transliteration: “Subhaan alladhi asraa bi-‘abdi-hi layilan min al-Masjid al-Haram ilaa al-Masjid al-Aqsa alladhi baarak-na howla-hu li-nuriya-hu min aayaati-na. Inna-hu huwa as-Samee’ al-Baseer.”

Exalted and Perfect is the Entity Who, in the persistent shadows of Darkness (لَيْلًا – Layilan), directed His obedient subject (بِعَبْدِهِ – bi-‘Abdi-hi) to migrate (asraa) from a station of obedience and submission (الْمَسْجِدِ – al-Masjid), rendered in a state of prohibition by enemies (الْحَرَامِ – al-Haraam), to a far off (الْأَقْصَى – Al-Aqsa) Center of submission and obedience (al-masjid) whose general environment or surroundings We had already made a source of inspiration, so that We may show him Our happy signs. Indeed, that August Entity continuously keeps an ear upon your affairs and keeps Himself well informed.

Authentic translation of important words (in parenthesis):-

(ليلا – Layilan): In a dark night; in a day and night; in the darkness.

(asraa): The highest point; summit; water spring; stream; a community's chief; a night's journey; travel; to depart; ask someone to travel by night; to return to a high station or migrate to.

(المسجد – al-Masjid): s g d: to submit to superiority and authority; to bow down; to humble oneself; to respect; to obey; humbleness/humility; to salute; to surrender to commands. Masjid: A place or center to surrender to; a point of obedience; the commandments or directives to which to submit and to obey.

(الحرام – al-Haraam): This word covers mutually opposite meanings, viz., prohibited, unlawful as well as respectable, lawful – the context commands its proper usage). Prohibited, offence, unlawful, inviolable, condemned, to deny; restricted; respectable, sacred, holding reverence.

(المسجد الاقصى – Al-Masjid Al-Aqsaa): q saad w: at a far distance; to go far away; extreme. Aqsa: At more, greater distance.

Question No.4: "واَدٌ غَيْرُ ذِي زَرْعٍ،،،،،عند بيتك المحرم"??? "Waadin ghayir dhi zar'in,,, 'inda bayitak al-Moharram"??? Isn't here too Makkah and Ka'bah are signified??

Answer: Authentic translation of these terms are given hereunder in the translation from the relevant Chapter "Abraham". Even here no specific inference is found towards Ka'bah or Makkah or about its being a central or sacred place of Islam. Narrated here is the reference towards an ideological center which the Patriarch Abraham had established in his native place. It is documented in the Old Testament. The people there were initially not inclined to the ideology preached by the Patriarch. That negative reaction has been an invariable initial pattern of Prophets' mission.

Chapter "Abraham", Verse: 14/35-37

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ (٣٥) رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ طَمَعَن تَبِعَنِي فَإِنَّهُ مِنِّي ط وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ (٣٦) رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ (٣٧)

Transliteration: “Wa idh qaala Ibrahima Rabbi-ij’al hadha al-Balada aaminan wajnub-ni wa baniyya un na’bad al-asnaam . Rabbi inna-hunna adhlalna katheeran min an-naas, fa mun taba’ni fa-innahu minni. Wa man ‘asaani fa-innaka Ghafoor-ur-Raheem. Rabba-na inni askantu min dhurriyati bi-waadin ghayir dhi dhar’in ‘inda bayiti-ka al-moharram, Rabba-na li-yuqeemus-Salaat. Fa-aj’al af’idatan min an-naasi tahwi alayi-him wa arzuq-hum min as-samaraati la-‘alla-hum yashkuroon”.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ (٣٥)

And recall that time when Abraham said: “O Sustainer, please turn this land (البلد – Al-Balad) into a place of peace and help me and my posterity (بنى – Bunayya) to keep away from man-made theories and ideals (الاصنام – al-asnaam) which may serve to turn us away from your obedience (ان نعبد – an-na’abud).

رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ طَمَعَن تَبِعَنِي فَإِنَّهُ مِنِّي ط وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ (٣٦)

O Sustainer, these are the self-made ideals that have made most of the men deviate from your path. Hence, whomsoever would follow me, I would take only him as my own. And whomsoever would go against me then You are there to safeguard and bless him with righteousness.

إِنِّي أَسْكَنْتُ مِنْ دُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ (٣٧)

O our Sustainer, I have settled my posterity (من دُرِّيَّتِي – min dhurriyati) around this revered ideological center of yours (بَيْتِكَ الْمُحَرَّمِ – bayitak al-moharram) among a people of a different faith (بَوَادٍ – bi-waadin) where the land is not prepared to sow the seed of your divine discipline (غَيْرِ ذِي زَرْعٍ – ghayira dhi dhar’in). O Our Sustainer, this step is taken in order for them to inculcate among these people the pursuit of your Discipline (لِيُقِيمُوا الصَّلَاةَ – li-yuqeemus salaata). Hence, you are beseeched to turn people’s thoughts and attention (أَفْئِدَةً – af’idatu min-un-naas) to their mission, and subsequently, bless them

with the pleasant outcome of the same (وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ – wa arzuq-hum min-us-samaraat) so that they may see their efforts bearing fruit (يَشْكُرُونَ - yashkuroon).

Important words in Parenthesis are authentically translated hereunder:

(البلد – Al-Balad): A piece of land; an area situated under a boundary; an inhabited land; a city.

(بنى – Buniyya): Sons, offspring; successors. It's plural. The singular is Banayya: My son.

(الاصنام – al-asnaam): All those things which divert man from the direction of God; All things that divert attention to elsewhere; that which should be obeyed instead of God; any form made from stone or wood fabricated for worship.

(بَوَادٍ - bi-waadin): waad; wadyaan: way; methodology; sect; faith; style; thought; valley; a waterway, a depression; camp; (Al-Raaghib: فَلَانَ فِي وَادٍ غَيْرِ وَادِيكَ – Someone on a faith other than your faith). (Qamoos al-Waheed: هُمَا مِنْ وَادٍ وَاحِدٍ – Those two are from the same faith/belief).

(ان نعبد – an-na'abud): that we may not obey or submit to someone.

(مِنْ ذُرِّيَّتِي – min dhurriyati): My descendents; my posterity; my offspring.

(بَيْتِكَ الْمُحَرَّمِ - bayitak al-moharram): Your respected ideological center; a centre for your obedience; your revered institution; the center of the Kingdom of God.

(غَيْرَ ذِي زَرْعٍ – ghayira dhi dhar'in): not sowed; crop not sown; land not prepared for sowing or getting a harvest.

(لِيُقِيمُوا الصَّلَاةَ – li-yuqeemus salaah): so that they may establish the discipline of the pursuit of Divine Doctrine.

(أَفْئِدَةً مِّنَ النَّاسِ - af'idatu min-un-naas): people's thoughts, trends, thinking pattern; aptitude.

(وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ – wa arzuq-hum min-us-samaraat): ثمرات-Samaraat: not only fruits, but pleasant results/outcome; rewards; blessings; bounties.

(يَشْكُرُونَ - yashkuroon): they may have full results of their efforts. شكر – Shukr : Success of efforts/struggle.

Question no.5: A very important Verse, which provides conclusive proof of Ka'bah's existence and authenticity:

Verse 9/19-20 -الْآخِرِ – أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“Do you quench the thirst of Pilgrims and keep up the building of the respected Mosque, as if you confirm your belief in God and in the Hereafter.....” What

would you say about it? Here is given the clear description of quenching the thirst of Haajis (Pilgrims) and of taking care of the Ka'bah's building???

Answer: No Sir. No authenticity of Ka'bah is implied here too. To remove this misunderstanding, please go through the true academic translation of the relevant Verse hereunder.

Verse 9/19-20:

أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (١٩) الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ (٢٠)

Transliteration: “A’ja’al-tum saqayatul Haaj wa ‘imarat al-Masjid al-Haraam ka-man aamana billahi wa al-youm al-aakhiri wa jaahada fi sabeelillaahi; laa yastawna ‘indallah. Wallahu laa yahdil Qoum az-Zaalimen; alladhina aamanu wa haajaru wa jaahadu fi sabeelillahi bi-amwaali-him wa anfusi-him; a’zama darajatun ‘indallah. Wa ulaaika hum al-faaizoon”.

Do you think that by quenching the academic thirst (سِقَايَة – saqaayah) of those who seek agreement with your faith (الْحَاجِّ – al-Haaj), by exchange of arguments, and just by inhibiting (عِمَارَة – Imaarah) the Inviolable Divine Center of Submission with your presence, you can come at par with those of your companions who not only had faith in Allah and the Hereafter but also made practical struggle in the field to meet God's ends?? No. Both of these categories are not equals with God. To declare them as equal is tantamount to the violation of merit, and beware that God does not guide those who violate the merit. In fact, those who believed in God's guidance, and for the sake of it, sustained the pain of forced migration, and sacrificed their wealth and lives for the success of

the Divine Mission, only those are the ones who deserve a higher status with God. Those are the ones who have attained success (salvation).

Authentic meanings of the words in parenthesis:

(سِقَايَة – saqaayah): The system of irrigation; the source, center and place wherefrom the thirst is satisfied; that vessel in which a drink is provided. (Metaphor: "سقاك" – "saqaak-allah": May Allah fulfill your thirst). *To cover someone's deficiency by providing abundance.*

(الْحَاجّ – al-Haaj): Hajj: He convinced thru argument; to present arguments; to debate; to prove by arguments/debate; proof; testimony; witness; *Haaj: One who seek to do that.*

(عِمَارَة – Imaarah): ع م ر – To grow; to prosper; to progress; to inhabit; to fill with people; to populate; to get civilized; to own surplus; to be filled with life; to cause to flourish; to build; to instal; to restore; to let live; to make secure.

Question No.6: Why then the Pilgrimage (Hajj) of Ka'bah in Makkah is still undertaken by Muslims???

Answer: The etymology and definition of the term "Hajj" has been given in detail in the coming Chapter in the light of Quran where it is authoritatively proved that Hajj does not mean a general congregation of pilgrims seeking Deliverance or Salvation, or some other global Muslim gathering in Makkah for some particular purpose. Al-Hajj is rather a visit to a nearby ideological center for seeking a debate for arriving at a conclusion with regard to understanding and submission to the Discipline/Doctrine of social life prescribed by our Creator.

If we Muslims are apt to live a life of blind conformism and generally inclined to perform grandiose acts of worship without probe and research into the viability thereof, then it's our own fault that we feel attracted towards the present form of Hajj. The Almighty can't be forcibly pulled into this self-assumed practice in futility. We as a nation, or as a Government, never have initiated the process of a much needed research into the sudden turn of events after the fateful killing of the 3rd Caliph Uthman. We have never probed the counter revolution which resulted

into a repressive and retrogressive despotic rule. We have never investigated, or were never allowed to explore, its negative effects upon the real and true Divine Philosophy of Islam. Starting from that ugly episode in Muslism history, the newly formulated fictitious Islam was propagated, soon widely spread and got canonized on the point of sword. It is this Islam where the discarded rituals of “Jahiliyya” (the pre-Islamic age of ignorance) were revived with the ulterior motive of perpetuating the superior religious status and the Papacy of the Arab nation or Arab regimes as the guardians of the “holiest shrine of Islam”. According to the old quotation: ”The public always follows their rulers’ faith”, the Muslim subjects were compelled to follow the same faith and the same jurisprudence as dictated by the rulers. And this is the same fictitious Islam that we, the present generation, have inherited a-priori. Our religious hierarchy earns its living and acquire its power from its status quo, and strives hard to keep the doors of fresh thought, research and innovation closed, fearing that the Discipline introduced by the Holy Messenger of Allah may not surface again. Consequently, that is why the Hajj of Ka’bah in Makkah discarded by the holy Messenger, the Hajj of the Pagan times, is still performed today with full pomp and glory.

In the previous text, at the end of Chapter 5, it is clarified by documentary evidence that most of the rituals that we are led to follow today, were actually followed by Arab Pagans in the Jahiliyya period. The true Islam had abrogated them all as it was not a discipline of worship, prayers or performance of religious rituals. However, by stroke of hard luck, or ill fate, under the planning of the counterfeit Islam, all those pagan rituals, including the Jahiliyya’s Hajj, were re-enacted with Islam.

In response to Queries, two more such Verses have been academically and rationally translated wherein allegedly Ka’bah has been mentioned. These verses, in reality, impart instructions as to how to deal with prisoners of war. And this rational translation effectively discards the traditional, inconsistent and illogical translations. It is submitted here for the Readers’ perusal:

1) Verses 5/95-97:

(In this Quranic narration the word “Al-Ka’bah” has been quoted twice. Kindly note carefully its real meaning).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيِّدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ (٩٥)

أَحَلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلْغَنَاءِ وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ (٩٦)

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقُلَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٩٧)

The Translation:

“O People of Peace, do not humiliate (تَقْتُلُوا) the prisoners (الصَّيِّدَ) when you are already forbidden (حُرْمٌ) to do that. Still if one of you intentionally commits that crime, his punishment is at par with what he has deprived the prisoner of the comforts and facilities of life (مَا قَتَلَ مِنَ النَّعَمِ). Judgement for this sentence will be passed by two jurists among you. This is a decree based on a principle (هَدْيًا) embodying a lofty status (بَالِغَ الْكَعْبَةِ). OR, his punishment may be to make provisions for some helpless people. In case of his inability to do so, its substitute is a strict training course in the discipline of abstention from all prohibited actions so that he may experience the bitter taste of his deviation. Allah has already condoned what has passed in the past. But, whosoever would indulge in the recurrence of those practices, Allah would take a revenge. It must be kept in mind that He is all pervasive and possesses the power of revenge.

You are allowed to keep such a prisoner who is a man of some consequence (affluent/famous/prominent) (صَيْدُ الْبَحْرِ), whose resources may provide help in your manoeuvring. And you are prohibited to keep a pious, righteous, virtuous man a prisoner (صَيْدُ الْبَرِّ) so long as you are directed likewise. Hence, be cautious in respect of Allah’s commands in this respect, because you have to eventually appear before him. Allah has bestowed a high status (الْكَعْبَةُ) to His respected Ideological Centre (الْبَيْتَ الْحَرَامَ) which awards solidarity to the conduct of human life, be it with regard to the situation of a binding protocol, or with the pursuit of invaluable ethics and morals of a beautiful character, or with carrying

out in the best way the miscellaneous responsibilities (وَالْقَلْبَ) incumbent upon you. The above serves to emphasize upon you that you must be aware that Allah knows all about heavens and earth and that Allah keeps informed of everything.”

Now for a quick comparison of the “rational” with the “irrational”, and of the academic/literary language with the commonplace street language, a traditional translation from the fictitious Islam is given herebelow for the Readers to judge directly the right from the wrong by themselves. Here it comes :-

“O you who have attained to faith! Kill no game while you are in the state of pilgrimage. And whoever of you kills it intentionallly, (shall make) amends in cattle equivalent to what he has killed – with two persons of probity giving their judgment thereon – to be brought as an offering to the Ka’bah; or else he may atone for his sin by feeding the needy, or by the equivalent thereof in fasting: (this,) in order that, he taste the full gravity of his deed, (while) God shall have effaced the past. But whoever does it again, God will inflict His retribution on him: for God is almighty, an avenger of evil. Lawful to you is all water-game, and what the sea brings forth, as a provision for you (who are settled) as well as for travellers, although you are forbidden to hunt on land while you are in the state of pilgrimage. And be conscious of God, unto whom you shall be gathered.”(translation by Allama Asad)

A timely comment by the author:

For God’s sake, what “game” as well as the “water-game” is supposed to be available in the desert region of Makkah for the “pilgrims” to hunt? How can they hunt in two seamless pieces of cloth, with no hunting arms or equipment allowed to carry? How can they hunt walking on foot during their stay to perform a number of strictly timed rituals, leaving them no time space for extra curricular activities?? Doesn’t then the traditional translation exude a purely fake and illogical look?

Authentic meanings of important words given in parenthesis:

(تَقَاتُلُوا -taqtuloo): qatala: to kill, put to death, be accused, to wage war/combat/battle, to master, contend/fight, knew a thing thoroughly/well, become

acquainted with it, to humble and humiliate, to deprive of facilities, education, instruction, training, progress, growth.

(الصَّيْدُ): as-Sayid: captive, prisoner, hunted, game caught, etc.

(حُرْمٌ): Hurumun: Prohibited, not allowed, declared respected, sacred, restricted.

(مَا قُتِلَ مِنَ النَّعَمِ): Qatala min an-Na'am: What was deprived of from the rightful provisions.

(هَدْيًا): Hadya: ethics and principles of good conduct.

(بَالِغَ الْكَعْبَةِ): Baaligh al-ka'bah: reaching a high/lofty point or status.

(صَيْدُ الْبَحْرِ): Ba-Ha-Ra: slit, cut, divide lengthwise, split, enlarge or make wide; Man of great wealth, abundance and generosity, ocean, sea, a large expanse of water, a great river, etc.

(صَيْدُ الْبَرِّ): barr: being pious, kind, good, gentle, affectionate, beneficent, just, righteous, virtuous, honest, true, veracious, sweet of speech, merciful. Sinlessly performing something. Recompensing, rewarding for obedience, accepting and/or approving; Ampleness, largeness or extensiveness; Land or elevated ground open to view, out of doors or exposed to view; wheat, grain/s of wheat or coarsely ground flour; Obedience.

(الْكَعْبَةُ): Ka'bah: high rank, fame, glory, honor; swell/ prominent / protuberant/ projection/ budding; swift, eminence/nobility/glory, anything elevated, square/cubic house/chamber, square-form, to hasten, to go away paying no regard to anything. Quote from Lane's lexicon: "*a house or temple belonging to the tribe of Rabee'ah, who used to compass it, or perform circuits round it (as is done round the Kabbeh of Mekkeh)*".

(الْبَيْتَ الْحَرَامَ): Al-bayit al-Haraam: the revered center or institution or central office of ideology/ideological state.

(وَالْقَلَائِدَ): Al-qalaa'id: Responsibilities to which one is answerable.

2) Verse 9/28:

(In this verse a conjunction “Al-Masjid Al-Haraam” is used which has a wide range of definitions. In the fictitious Islam it is always misconstrued to mean Ka’bah. Please check herebelow the most authentic rational translation).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ (٢٨)

“O People of faith and peace, these polytheists do not possess spiritual purity. It would therefore be better that after exposing their proven intentions and designs (عَامِهِمْ هَذَا – ‘aami-him), they may not be allowed a close relationship with the respected Center of Submission. Should you fear destitution/lack of majority (عَيْلَةً – ‘ayilatan) by taking this step, Allah, with his will and benevolence, would render you free from such apprehensions. Indeed he is all knowing and wise.”

Comparison with the traditional translation of fictitious Islam:

Traditional translation:

“O you who have attained the faith! Those who ascribe divinity to aught beside God are nothing but impure: and so they shall not approach the Inviolable House of worship from this year (عَامِهِمْ هَذَا – ‘aami-him) onwards. And should you fear poverty, then (know that) in time God will enrich you out of His bounty, if He so wills: for, verily, God is all-knowing, wise!”

And now important words defined authentically:

(عَامِهِمْ هَذَا – ‘aami-him): ع و م : to swim; a particular behaviour, course of action; character/conduct. It is also taken synonymous with “sanah”- year, as in a year the sun passes taking its particular route.

(عَيْلَةً – ‘ayilatan):to become in want; destitution; desolation, shortage of people; to be forsaken.

Dear Readers, here ends our detailed discussion on the Quranic Term of “Ka’bah” and its assumed equivalents, as well as other relevant words supposed to be signifying Ka’bah. A serious effort has been made to arrive at an academic and rational conclusion. It is prayed to the Almighty that it might be the end of all ambiguities and doubts, and enlighten your world of thoughts with a new academic and intellectual light.

(Chapter 8)

Rituals of HAJJ in Quranic Perspective

Dear Readers, up to this stage of our discussions on the topic of *Ka’bah and Makkah*, we have waded through almost all accountable sources, references, histories, and in the end Quranic texts with considerably detailed analysis. As a result of our research work the status of so-called Ka’bah has appeared before us as a fake centre of deliverance and salvation where a meaningless ritual of worship and sacrifice imported from the Pagan Arabs’ Age of Ignorance has been imposed upon Muslims in the context of formulation of a fictitious Islam. This ritual is hereditarily in vogue among Muslims since more than last 1400 years. The eye opening factors and vested interests hidden behind this conspiracy have been amply highlighted.

Now is the time to concentrate on the prevalent term, Ritual of Hajj. Let us move forward in the context of this terminology in the light of Quran’s guidance, keeping in view all the relevant Verses; and discover answers to all the questions arising in our minds on this topic.

The big question we were confronted with was: “*What is Hajj? What is its authentic meaning and definition in the academic and literary Arabic language? In what ‘sense’ this word is used in Quran???*” Let us move ahead with a brief introduction.

Introduction

For the Readers’ special attention here, in the very beginning of this part of discussion, are posted some specific Quranic words and terminology whose traditionally publicised and advocated meanings stand as the main cause of spreading misunderstanding among common people. It is these inappropriate meanings which perpetuate the scam of a pilgrimage-related worship called “Hajj”.

Hereunder we have tried to bring into light all those Quranic texts whose wishful explanations have been introduced, under vested interests, in the very initial and important era of Islamic history, in the form of stone worship and a bloody sacrificial ritual. In the whole process of this so-called Hajj, you will kindly note that no guidance is imparted and no other steps are taken towards building of a human character, whereas that very goal stands as the pivotal point of the teachings of Islamic Discipline.

Those few words and terms mentioned in the above lines are as follows:-

“Hajj”, “Bayit”, al-Bayit”, “Maqaam-e-Ibrahim”, “Musalla”, “qawa’id min al-Bayit”, Ka’bah”, “al-Masjid al-Haraam”, “Qibla”, “Safaa”, “Marwah”, “Sha’a’irullah”, “Bakkah”.

Although the meanings of some of these words and terminology have also been defined in the last Chapter in the course of quoting their relevant Verses, yet, in the present Chapter, named Hajj, all those are collectively explained in greater detail.

Preamble:

Dear Readers, in this particular stage of research too, the chain of queries continued coming up for long. Therefore, all the verses to which the attention was drawn by different groups of research-oriented friends, have been included in the research. Hence, it is now strongly hoped that none of the pertinent verses has been ignored at this final stage of research. Therefore, no more complaints of missing out something important are expected.

As made evident from the above lines, such words and terminology have been selected, as mentioned hereunder, which have a direct relation with the center point of Hajj; and whose most appropriate definitions, fully conforming with their context, are required in order to arrive at a clear judgement. The inquirers contend that unless the meanings or definitions of all these particular words and terminology are not made explicit through research work, it would remain difficult for the average educated public to make an absolute decision to abrogate the prevalent obligation of Hajj, based on stone worship and slaughter of innocent cattle. It is because the traditional meanings of the terminology in question keep

signifying a particular stone built square building or site, and by emphasizing the sanctity of this site, a religious pilgrimage is continuously highlighted.

As a result, all these words and terminology that prove to be a constant source of intrigue and turbulence in probing minds are separately translated under strict lexical authority. It is thereafter followed by all the verses related to this theme and according to the mostly metaphoric style of Quranic narration, a purely academic and literary translation is presented, which will hopefully be seen fully conforming with its context and its wider usage throughout Quran.

Controversial words and terminology and its authentic translation:

(Al-Hajj): Hajj – حج: To conclude a discussion/debate; to quarrel with arguments; to follow a legal case; witness; testimony, to present proofs; to indict; to intend for a work; to give respects (*under the religious influence*: to go to some place or article or person holding respect); Al-Hajj: to conclude discussion/debate about Divine Ideology; arguments and debate and probe for believing in Divine Discipline. (*To be fully convinced of the appropriate meaning of Hajj, kindly read in the end of this chapter, the verses: 2/139, 3/61, 3/65, 3/66, where this word is used in Verb form. Any fraction of doubt in your mind would hopefully disappear.*)

(Al-Bayit): البيت: It is a derivative of the root “Baata” whose root meaning is to pass the night; by/in/at night (excluding sleep), entered upon or passed the night, tent, house, home; thinking about something and its end result, Concealed or conceived something in the mind. A structure of clay or any structure signifying a habitation, an abode or dwelling. Buildings, uninhabited houses, shops, ruins, bazaars, places where the entering is allowed by the owners. Ark of Noah, Mosques, places of worship, Ka’bah or Jerusalem. Other meanings of this term include a surprise night attack. A grave, Household or family, Nobility, Sudden attack in the night or a surprise attack in the night. Remaining through the night (e.g. bread or water that stays out and becomes stale). The meanings of “Bayit” and “al-Bayit” comprise of “a particular deliberation and planning, a point or place of deliberation, a special ideological center; in Quran’s perspective, a center of divine or religious philosophy,,,

(Please read the rational meaning of the term “Buyoot un Nabi” (بيوت النبی), Chapter Ahzaab, Verse 53, in the writing with the Title: “Thematic Translation Series No.1”).

(Al-Bayit al-Haram) “البيت الحرام”: A particular respected ideological center or institution; a most revered center of divine discipline and instruction,,,,,wherever it may be established. No particular site is emphasized.

(Hijj-ul-Bayit): “حج البيت”: To intend to visit a Centre of divine ideology and instruction, any such Center, so that after holding discussion and debate there, the stage of belief and submission may be reached.

(Musalla): “مصلًى”: As “as-Salaat” (Root: s l w) means pursuit and following of the divine discipline, therefore, every source and means from where the pursuit of divine discipline emerges, is called “Musalla”.

(Maqaam-e-Ibrahim): “مقام ابراهيم”: A particular point in the yard of the so-called “Ka’bah” is named as the “place of Abraham” where a footprint on a stone is regarded as the print of Abraham’s foot. Now it is the peak of ignorance that no notice is taken of the vowel sign on the word “Maqaam”. It is wrongly read as “Muqaam”. And it is a rule that Maqaam with an upper case on “m” does not mean a place, but a “status”, “post”, “stature”. Can a foot print be declared “the status of Abraham”? It is tantamount to insulting a holy Prophet. As a matter of fact, Quran here is signifying the status of Abraham as the “Leader/Guide of the Humanity”; whereas in our traditional translation public is misled to believe that there is a sacred “place” in the yard to adore and worship.

(Al-Qawa’id min al-Bayit): “القوائد من البيت”: It means: The “rules and regulations” of the same Centre of Divine Discipline which was mentioned earlier in the related text of Quran. The conspirators have denoted it with “*walls of Ka’bah and its construction*”.

(Ka’bah): “كعبه”: high rank, fame, glory, honor. swell/prominent/protuberant/projection/budding; swift, eminence/nobility/glory, anything elevated, square/cubic house/chamber, square-form, to hasten, to go away paying no regard to anything. Quote from Lane's lexicon: "*a house or temple*

belonging to the tribe of Rabee'ah, who used to compass it, or perform circuits round it (as is done round the Kabbeh of Mekkeh)".

(al-Masjid al-Haraam): “المسجد الحرام”: A wide ranging term which has different meanings at different usage points. Under the illusion of Hajj it is applied to the present Ka’bah but, at several other places in Quran, this application becomes void or impossible. Therefore, for an accurate and true contextual application it is essential to bring forth all of its lexical and metaphoric meanings under investigation. Kindly note:-

Al-Masjid: s j d: Superiority, submit to authority, to bow, to humble oneself, to humiliate oneself, to offer respect, to obey, to salute, to bow down to one’s orders (Raghib: The basic meanings are humbleness and submission); to fully submit to one’s will. **Masjid:** Every place or thing to which the act of submission, surrender, respect, obedience, etc. is carried out; or every source or origin or commandments whose superiority is recognized, to whom submission and obedience is offered or committed, whose execution is carried out. **Al-Masjid:** That particular source of obedience and respect where God’s kingdom or Centre of Divine Ideology is established. The Quran also falls under this metaphoric definition of Al-Masjid as it is that which is the highest source/center of authority and obedience. Moreover, the divine commandments also fall under this category. Quran too comprises of these mandatory commandments. **Haraam:** It comprises of mutually contradictory definitions, viz., prohibited and unlawful as well as respectable and worthy of obedience and pursuit; Unfair, crime, unlawful, inviolable, damned, denial, restricted, respected, sacred, revered. Accordingly, **Al-Masjid Al-Haraam** would also means those conditions and restrictions of an agreement whose compliance would be mandatory on both parties. In Quran’s context this term has been used in this sense too.

(Qiblah): “قبله”: The target to achieve; the destination; the purpose and aim in view. Facing; alongside; anything before/in front.

(Safaa): “صفا”: s f w: pure from any admixture; become cloudless (said of air/atmosphere, but also said of purity of love, life, consciousness and heart); transparent, pure, the best and adorable part; clean, elaborate, truthful, sincere; to

recognize, to select, to prefer, peace of life and comfort; Sincerity and Purity attained as a reward.

(Marwah): “مروه”: Its root is not precisely determined. Still it is known to be any of these: “m r ء”, or “m r y” or “r w ء” or “r w y”. It would prominently denote courtesy, closeness, kindness and pleasantness. Other probable root may be “m r w” from which is derived “al-marw”, meaning a fragrant plant, a ...stone, hard, barren land and a stone on which to slaughter an animal, etc. (In any case, the two stones that are called “Al-Safa and Al-Marwah” just cannot be called mountains,,,,,and it is rationally out of question that a mountain may be declared by Allah as His “Characteristic Practice” (Sha’a’irullah).

(Sha’a’irullah): “شعائر الله”: Sha’a’ir is defined as one’s common “characteristic practices” through which someone is identified. It means that “Sha’a’ir” reflects someone’s behavior and ideals. Form this root are derived the words like :She’er (شعر), sha’ir (شاعر), sha’oor (شعور), mash’ar, etc. Accordingly, here it would mean “Allah’s approved course of action/behavior”, His grand attributes or characteristics, or nature.

(Bakkah): “بكه”: Pounding or crushing, distinguishing/ranking, jostling, pressing above others; crowding, competition, heaping/piling together/amassing, superimposition of things on top of others; a man/male having or trying to have sex with a female, denial or rejection of a thing or person’s dignity, to humiliate, cancellation/dissolution/breaking, being in need or being stout, muscular or rough from activity,,,name of a place.

(Tawaaf) “طواف”: Tawf; taaif: To circumambulate, to safeguard, to serve, to be at watch and monitor, to police and patrol; a community; a group; storm; a deluge, etc. Act of going/walking, going/walking around, to go or wander about, circuited/compassed, journeyed; a servant that serves one with gentleness and carefulness, etc.

(Millata Ibrahim) “ملة ابراهيم”: The way of the Patriarch Abraham; path, ideology, character and conduct, behavior/attitude.

(Al-Hadyu) “الهدى”: Commonly known as the sacrifice carried out in Makkah during Hajj. The relevant text is Quran reads : Hatta yablugha al-Hadyu mahalli-hi

– حتى يبلغ الهدى محله : The word “al-Hadyu” has, as singular, “Hadyah”. It is said: “Maa Ahsan Hadyati-hi” – How beautiful is his conduct. More meanings: Gift, offering, grant, captive, prisoner, respectable, good conduct, method, anything venerable or precious.

(Mathabatah) “مثابة”: tha-waw-ba: to return, turn back to, to restore/recover, to repent, to collect/gather, to call summon (repeatedly), rise (dust), to flow, become abundant. Something returned (recompense, reward, compensation), to repay. A thing which veils/covers/protects, a distinct body or company of people. Mathabatan: place of return, place to which a visit entitles one to “thawab”/reward, assembly/congregation for people who were dispersed/separated previously, place of alighting, abode, house, tent, raiments, garments, morals, behavior, heart, dependents, followers, robes, clothes, pure/good hearted, of good character.

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After the initial clarifications having been presented up to this stage, now starts the next highly technical phase of research and analysis of all the Quranic injunctions presumed to describe the ritual of Hajj or related implications. A tiresome and most cautious academic process has enabled us to present the conclusive result to the Readers in the form of a research based authentic Translation which you will find to be the most up to date effort yet, complete in all respects. This process would not allow any authority whatsoever to prevent the deceitful reality of Hajj from getting fully exposed. It is recommended to keep at hand a traditional translation while studying the presented material, thereby facilitating a quick comparison between the two. Quran is a masterpiece of classical Arabic and, by virtue of its lofty literary style, is laced with metaphors, similes, allegories and idioms. Hence, these translations strive hard to closely and rigidly follow only Quran’s own particular style. Deriving literal meanings of words and the general non-academic and un-authentic way of translation, using only commonplace street jargon, as rampant in the fictitious Islam, have been strictly discouraged. Let us now start analyzing God’s Word on the topic under discussion.

1) Verses 2/125-128, Chapter Al-Baqarah (the words underlined relate to our topic).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥) وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمِيعُهُ قَلِيلًا ۖ ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ (١٢٦)

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ (١٢٧) رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ (١٢٨)

(Please note that according to context (Verse: 2/122) the Word here is spoken to the Israelites which confirms that the text relates to one of the centers established by the Patriarch Abraham in their own ancient land. Therefore, it has no relation with the present so-called “Ka’bah).

– البيت – Our Centre of Guidance (Al-Bayit) into a place of repeated approach and consultation and a place of peace for the benefit and reformation of general public; and had commanded that they may hold firmly as their goal (مصلى – Musalla) the role and character of Abraham. Moreover, we had a covenant with Abraham and Ishmael that they would keep this Centre of Ours clean and pure from infiltration of man-made ideologies and elements, by reserving it for those who monitor its safety and who maintain its discipline and who bow down to its authority and fully submit themselves to its teachings. And also remember that time when Abraham said; O Sustainer, please make this land a symbol of peace and award its inhabitants the pleasant results of their faith, especially to those among them who believe in God and the Hereafter. God had accepted his request and had decreed that those among them who would adopt the way of infidelity, would be rewarded but a little and, later on, would be driven by Him to the torment of fire, which is a terrible end. And also remember that time when Abraham and Ishmael were formulating the rules and regulations for this Centre of divine teachings and making them upheld in high esteem, their tongues chanting this prayer: O our Sustainer, please accept this from us because You are the All-knowing and All-aware. O our Lord, make us the followers unto your laws and principles and raise from our posterity people who may submit unto you. And brief us about the ways to purify and evolve

our selfs and our characters. Please turn towards us with mercy because you are the Acceptor of repentance and the Merciful.”

2) Verses 2/144-145, Chapter Al-Baqarah (the words underlined relate to our topic):

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَوْلِيَّكَ قِبْلَةٌ تَرْضَاهَا ۚ قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ (١٤٤) وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۚ إِنَّكَ إِدَا مَنِ الظَّالِمِينَ (١٤٥)

“And we have noted your attention (وَجْهَكَ – Wajha-ka) turning towards heavens (fis-samaa – في السماء) seeking success of your mission; hence we will certainly make you achieve the objectives of your great mission (قِبْلَةٌ - Qiblatah) to your pleasure and satisfaction (تَرْضَاهَا - tardha-ha). For that purpose you must concentrate on God’s inviolable Commandments (الْمَسْجِدِ الْحَرَامِ – Al-Masjid al-Haraam). And all of you wherever you are, are directed to concentrate in the same direction. All those who have been given the Books of guidance are well aware of that truth from their Lord, and that the God is not ignorant of the way of life they are following. However, they tend not to follow your targets (مَا تَبِعُوا قِبْلَتَكَ – maa tabe’oo Qiblatak) even if you may present to them all viable arguments or signs, because of the fact that you do not stand in agreement with their motives. Among themselves as well, they do not follow a single determined target or way of life. And if so happens that you might start following their wishes after having received the Divine Knowledge, you may also be regarded as one of the violators of merit (الظَّالِمِينَ - Dhaalimen).”

Verses 146-150, Chapter Al-Baqarah

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ (١٤٦) الْحَقُّ مِنْ رَبِّكَ ۚ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (١٤٧) وَلِكُلِّ وُجْهَةٍ هُوَ مَوَّلِيهَا ۚ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١٤٨) وَمِنْ حَيْثُ خَرَجْتَ قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٤٩) وَمِنْ حَيْثُ خَرَجْتَ قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأَتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ (١٥٠)

“In fact those whom we have granted the Scriptures, they are aware of its contents as minutely as they know their own offspring. But it is also a fact that a group among them deliberately keeps the truth hidden. Indeed that truth comes from your Lord, hence you should never doubt it. He is the one who attracts every one’s attention as it happens by virtue of His inspirations. In this respect you need to excell in the acts of goodness. In this way wherever you will be, God would help your endeavors bear fruit; because it is the God who has formulated and promulgated laws for each and every act and its end results. Therefore, in whatever situation you advance towards your purpose, keep your attention concentrated on the **inviolable commandments of your Lord** because those are based on the truth revealed by your Lord. And be cautious because your Lord is never unaware of what course you are following. And whatever you strive for, keep in mind always your **Lord’s Inviolable Commands**, and in whatever circumstances you may fall in, never divert your attention away for it so that your conduct may stand out as an example for fellow human beings, with the exception of a few who are so cruel as to disregard merit. But never be afraid of such people. Fear is due only from violation of My commands. And bear in mind that this course of action is necessary to warrant My blessings and bounties for you, and to make you the guided men of character”.

3) Verse 2/158, Chapter Al-Baqara (Please note the **underlined** words).

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ (١٥٨)

“Indeed the purity of self and kindness and benevolence are among the attributes of **God**. Therefore, whoever has debated to **arrive at a conclusion** in the sacred **Centre of Divine Guidance**, or eventually, has decide to live his life in keeping with those teachings, there remains no difficulties in his way to safeguard these attributes and to keep them fresh and alive. Whoever contributed voluntarily in the acts of goodness, he should know that God is aware of his efforts and rewards them with pleasant results.”

4) Verse 2/189, Chapter al-Baqara (Kindly note the **underlined** words):

يَسْأَلُونَكَ عَنِ النَّاهِيَةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَىٰ وَآتَىٰ الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٨٩)

“They ask you about the strategy with regard to the impending phase of open and loud preaching (الناهية) of Divine Faith. Tell them that the time has arrived when people may be gathered through open proclamations for their spiritual evolution (مواقيت للناس), and for accepting the eternal truth through intellectual argumentation (الحج). Hence, it is no practical evidence of your faith, courage and spirit that you may carry the teachings to the elite class of society by secret means (من ظهورها). The right way of faith and missionary spirit (البر) is of those who have gained spiritual strength through piousness. So, communicate your message to your elite class (النبوت) with courage, openly and loudly (أبوابها). The way to attain a lofty status is to keep in mind the divine guidance so that your efforts may bear fruit.”

5) Verses 2/196-200, Chapter Al-Baqarah (the underlined words relate to our discussion).

Verse: 2/196:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (١٩٦)

“Moreover, to obey God’s will, conclude your discussions and arguments about the Discipline descended by Him (وَأَتِمُّوا الْحَجَّ) and then live your life in the pursuit of its advancement (وَالْعُمْرَةَ). In case you find yourself captive of unfavorable circumstances rendering this duty dormant, then keep acting upon whatever may be available from the precious values and principles of character building (الهدْي). And in such conditions, do not circumvent your elite class unless the precious values and principles of guidance are well spread and circulated (يَبْلُغُ الْهَدْي) and have made a firm place of their own (مَحَلَّهُ). In spite of that whoever may still find himself weak or in doubt in respect of his faith, or faces some hardship from his elders, he should compensate that lapse by acquiring a training in abstinence (Siyaam), or prove his standpoint/stance as right (Sadaqatan), or carry out a self-purification process (nusukin). And when you revert to a favorable situation of peace and tranquility, then whoever among you has benefitted from the conclusive debate process (الحج) and then has been living in the pursuit and promotion of truth

(وَالْعُمْرَةَ), he should remain steadfast in that pursuit. And whoever has not attained that status, he may, in connection with the conclusive debate process (فِي الْحَجِّ), acquire 3 phases of training in abstinence. For those who have relinquished this process, or have abandoned it altogether, you are going to need several courses of relevant training (وَسَبْعَةَ إِذَا رَجَعْتُمْ). This is the way towards formulation of a perfect society (عَشْرَةَ كَامِلَةً). It must be kept in mind that this process is proposed for only those whose capacity or capability is still not sufficient to surrender to the inviolable divine commandments or to keep acting upon them (حَاضِرِي الْمَسْجِدِ الْحَرَامِ). Nevertheless, all of you, on collective basis, keep safeguarding the God's commandments and be aware that God is severe in retribution.”

Verse: 2/197:

الْحَجَّ أَشْهَرُ مَعْلُومَاتٍ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَانْفِقُوا فِي أُولَى الْأَبْطَابِ (١٩٧)

“Under the Divine Guidance, the right way of a conclusive debating process (Hajj) is prescribed under a well-known and accepted methodology (الْحَجَّ أَشْهَرُ مَعْلُومَاتٍ). So, whoever makes the Hajj mandatory on himself in consonance with this method (فَرَضَ فِيهِنَّ الْحَجَّ), must bear in mind that in the course of a conclusive debate and arguments (فِي الْحَجِّ), no violation of laws and principles, no quarrelling or dispute, and no foul-mouthing is permissible. Hence, whatever beautiful way you may adopt in this process, will be recorded in the divine archives. So, move forward as the best way of human evolution is your advancement in piety. So, O people of knowledge and intellect, adopt the way of piety.”

Verse: 2/198:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ وَادْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمَنِ الضَّالِّينَ (١٩٨)

“While carrying out the above duty it is not at all prohibited if you continue working for your sustenance, viz., doing your job or business. And when after reaching the stage of confession and testifying (‘Arafat - عَرَفَاتِ), you become enlightened with the absolute truth (afadh-tum -), you should always keep in mind the divine commandments whenever you encounter any characteristic behavior

which is declared prohibited/unlawful (المَشْعَرُ الْحَرَامُ). And keep remembering Him as He has commanded you to do even if earlier you have been in waywardness.”

Verse: 2/199:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٩٩)

“Afterwards, spread the knowledge acquired by you (أفيعضوا - afeedhu) just as the humans move about on the earth swarming everywhere. And keep asking God for safety. Indeed God is the best protector and merciful.”

Verse: 2/200:

فَإِذَا قُضِيَتْ مَنَاسِكُكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمَنْ النَّاسُ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ (٢٠٠)

“And when you have carried out the task of purifying your inner self (qazayi-tum manasika-kum - فَإِذَا قُضِيَتْ مَنَاسِكُكُمْ), keep remembering God’s Laws/Attributes even afterwards, just as you remember your elders/ancestors, or even in a higher degree of remembrance. Also in contrast, you may find such humans among you who would keep insisting that : O our Sustainer, grant us all bounties of this worldly life. But for such men there’s no share in the next higher stage of life.”

6) Verse 2/217, Chapter Al-Baqarah (the underlined words relate to our discussion).

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢١٧)

“They ask you about the restrictive conditions (Ash-shahr ul Haram - الشَّهْرِ الْحَرَامِ) imposed by some agreements and to wage war during their validity period. Tell them that while those conditions prevail, it’s a major violation of ethics to wage a war; rather it is tantamount to drift away from God’s path and to deny His prescribed course. It is also a denial of his inviolable commandments (Al-Masjid al-Haraam - وَالْمَسْجِدِ الْحَرَامِ) and causes expulsion of His people from the fold of the faithful. Moreover, to create rifts and differences in the community on any account is worse than murder. Although they (the enemies) will not give up confrontations

until they drive you away from your ideology, yet, whoever among you may give up his ideology and die in a state of denial, he may ruin his good deeds in both the worldly life and the Hereafter. Such ones would be entitled to a torment of fire, which they would suffer eternally.”

7) Verses 3/95-97, Chapter Aal-e-Imram (the underlined words relate to our topic).

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (٩٥) إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ (٩٦) فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ (٩٧)

(These Verses too describe the ancient history of Israelites and that history has no relations whatsoever with either Makkah nor with the Arab people. The Messenger is asked to remind them that God had told the truth. They should not indict Him for falsity (3/94). Abraham was not a polytheist like you. So adopt the way prescribed by him for you (3/95)......)

“Tell them that Allah has spoken the truth. Therefore follow you all the straight path of Abraham (مِلَّةَ إِبْرَاهِيمَ حَنِيفًا) as he was not one of the polytheists. In fact, the very first Center/Institution of divine Guidance (إِنَّ أَوَّلَ بَيْتٍ) that was established for the benefit of humanity, which possessed the power to resist and crush any confrontation (لَلَّذِي بِبَكَّةَ - Lalladhi bi-Bakkah), was the source of inspiration and a timeless mode of conduct for all nations (وَهُدًى لِلْعَالَمِينَ). In it there are signs illustrating Abraham’s high status. Whoever stepped into its jurisdiction entered peace and security. Hence, to attain nearness of God it was made mandatory upon all humans to have conclusive arguments (حُجُّ الْبَيْتِ - Hiji) at the Centre of divine teachings (الْبَيْتِ - al-Bayita) whoever among them had the means to follow that path. And those who denied must know that God does not stand in need of anything in all the worlds.”

8) Verse 3/183: Chapter Aal-e-Imran (the words underlined relate with our topic):

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ (١٨٣)

“These are the people who maintained that God had bidden them not to have faith on a Messenger unless he brought them a burnt offering (qurbanin - بِقْرَبَانٍ). Tell them that Messengers had come to you with clear evidence of truth in the past, and with that whereof you speak; then why did you exercise enmity with them, if you were truthful?”

(Note for Readers: This demand of a burnt offering was from the Israelites and based on just a false pretext. Hence, no sacrificial rite can be justified from here in the course of Hajj. The word “qurban” is not denoted in this sense anywhere else in Quranic injunctions. Its root is q r b, and “qurban” is defined as any act to attain nearness to God.)

9) Verse 5/2: Chapter Al-Maa'idah (words underlined relate to our topic):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٢)

“O people of peace and faith, do not make yourself free from the pursuit of attributes/characteristics prescribed by God (Sha'a'ir-allah - شَعَائِرَ اللَّهِ), nor get absolved from observance of restrictive/prohibitive conditions (Ash-shahr al-Haraam - الشَّهْرَ الْحَرَامَ) imposed upon you by your covenants; nor ignore the beautiful values and ethics of conduct; nor avoid other responsibilities you are answerable thereof; nor forget about those holding responsibilities in the respected Centre of divine Guidance (al-Bayit al-Haraam - الْبَيْتِ الْحَرَامِ) who only seek their Lord's favor and approval. However, when you get free from the restrictions of a covenant, then get busy in maintaining your superiority and domination. Still, in that case too, the enmity of a community who had impaired the enforcement of inviolable commandments (al-Masjid al-Haraam - الْمَسْجِدِ الْحَرَامِ) may not compel you to cross the limits. Keep always in mind that you should offer your cooperation only in the path of virtue and good conduct, not in pursuit of vice and excessive acts. Act piously on divine teachings. It goes without saying that God is severe in retribution.”

10) Verse 8/34-35, Chapter Al-Anfaal (words underlined relate to our topic).

وَمَا لَهُمْ آلَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (٣٤) وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصَدِيَةً ۚ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (٣٥)

“Why would God not punish them, as they are those who create obstacles in the enforcement of Inviolable Commandments (an al-Masjid al-Haraam - الْمَسْجِدِ الْحَرَامِ), and such cannot be God’s friends. God’s friends are only those who obey Him by being Pious. However, the majority of them stand bereft of that awareness. The expression of submission and obedience in the Center of divine Guidance (al-Bayit - عِنْدَ الْبَيْتِ) is nothing except meaningless crying and pandemonium. So, let them taste the punishment of their denial of truth.”

11) Verse 9/3, Chapter Al-Taubah (words under lined relate to our topic):

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ۚ وَرَسُولُهُ ۚ إِنَّا نُبَشِّرُكُمْ بِهِ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ (٣)

“On this big occasion (yum al-akbar - الْيَوْمَ / الْأَكْبَرِ) of conclusive argumentation (Al-Hajj - الْحَجَّ) for the divine discipline, it is proclaimed unto all mankind on behalf of Allah and His Messenger that God disavows all that ascribe divinity to aught beside him and so does his Apostle. And now if you repent and revert to the right path, it will be for your own good. And if you turn away, be aware that you cannot elude God. And warn the deniers of grievous torment.

12) Verse 9/7, Chapter Al-Taubah (words underlined relate to our topic):

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ اللَّهِ وَعِندَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۖ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ (٧)

“How could a covenant made with polytheists be acceptable to Divine Government except the one which you have made in full accordance with the divine commandments (al-Masjid al-Haraam - الْمَسْجِدِ الْحَرَامِ). Thus if they create stability for you, you must also remain stable with them. Indeed God loves those who safeguard His commandments.

13) Verse 22/25-34, Chapter Al-Hajj (words underlined relate to our topic):

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ (٢٥) وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (٢٦) وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ

فَجَّ عَمِيقَ (٢٧) لِيَسْتَهْدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكَلُوا مِنْهَا وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ (٢٨) ثُمَّ لِيَقْضُوا تَقْتَهُمْ وَلِيُؤْفُوا نُدُورَهُمْ وَلِيُطَوِّفُوا بِالْبَيْتِ الْعَتِيقِ (٢٩) ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُثَلَّىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ (٣٠)

حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ (٣١) ذَلِكَ وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (٣٢) لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ (٣٣)

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَإِنَّهُمْ إِلَى اللَّهِ وَاحِدٌ قَلْبٌ أُسْلِمُوا وَبَشِّرَ الْمُخْبِتِينَ (٣٤)

(25) “Indeed those who have chosen the way of denial and hinder the way of Allah and of those Divine Commandments (وَالْمَسْجِدِ الْحَرَامِ) which have been ordained for the benefit of humans, equally for those responsible for safeguarding (الطَّائِفِينَ) this mission and those who start their learning under their supervision, let them know that whoever would seek to profane it by evil doing, We will let him taste a grievous suffering”.

(26): “And remember the time when we had determined for Abraham the venue for a Center of Divine Teaching (مَكَانَ الْبَيْتِ) so that nothing is shared with My sole authority and My Center (بَيْتِي) is kept free from non-divine philosophies so that it may stand purified for its responsible staff, for those who maintain its authority, and for those who submit to it and humble themselves before it (وَالرُّكَّعِ السُّجُودِ).”

(27): “And had ordered to invite humans in general to come for a conclusive argumentation (بِالْحُجِّ). They may swarm towards you from every distant land courageously, and on surrendering to the urge of their consciousness (وَعَلَىٰ كُلِّ ضَامِرٍ).”

(28): “So that in this Discipline of life they may witness their benefit and then in a known period of acquisition, learn by heart the Divine Attributes of their Lord in order to overcome those older teachings which had forced them to adopt an uncertain and ambiguous kind of animal life (رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ). Hence, they should acquire enlightenment of this divine knowledge and inspire from it those who by the lack of it are in a pathetic and pitiful condition”.

(29): "After that, carry out the task of cleansing their minds, fulfill the conditions of their covenant and perform the duty of securing and safeguarding the revered and noble center of divine teaching (وَلْيُطَوِّفُوا بِالْبَيْتِ الْعَتِيقِ)."

(30): "That said, and then whoever would maintain a respectful observance towards the prohibitions ordained by God (حُرْمَاتِ اللَّهِ), that would go in his favor in His Divine Court. All the bounties and gifts from God are declared permissible for you except those few particular things whose careful observance has been declared as your duty. Hence, abstain from building fake centers of worship and devotion and avoid speaking a language which is full of prevarication".

(32): "And, who ever would enhance the glory of Allah's attributes, he would find this course of action as strengthening of hearts".

(33): "In this way there is benefit for you all up to a known period. Afterwards the permanent source/center of this learning would be the respected and noble Divine Center" (الْبَيْتِ الْعَتِيقِ).

(34): "And note that we have presented for every nation the sources and means of self-purification (مَنْسَكًا) so that they should always keep in mind the attributes of God, and in the light thereof may overcome the uncertain and ambiguous way of an animal life which they were taught to adopt in the past. Let them understand that your Lord is the Real Authority. Therefore, they must submit to His Guidance alone. Those who adopt humbleness and obedience in this respect, give them glad tidings of quick results."

14) Verse 48/25, Chapter Al-Fatha:(the words underlined relate with our topic)

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَجْلُهُ وَلَوْ أَنَّ رِجَالًا مُؤْمِنُونَ وَنِسَاءً مُؤْمِنَاتٍ لَمْ تَعْلَمُوهُمْ أَنْ تَطْنُوهُمْ فَنَنْصِبْكُمْ مِنْهُمْ مَعْرَةً بَغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا (٢٥)

"Those are the people who chose the way of denial, hindered your way towards the pursuit of Inviolable Divine Commandments (al-Masjid al-Haraam - الْمَسْجِدِ الْحَرَامِ), and prevented the character building values (الْهَدْيِ) to spread and reach their right place. And because there were such faithful men and women whom you

could not know about, so it was feared they may sustain losses by your hands making you feel guilty afterwards. In fact, God had, during the past, accepted in His fold everyone who so intended; so there was a mixture of both faithful and the unbelievers; and if such could be separated from others, we would have inflicted upon the rest of the unbelievers a painful torment.”

AND NOW,,,,,,The Verbal usage of the word “Hajj” in Quran, which confirms its true lexical and literary Meanings

And now dear Readers, with the authority of Quran, in the following short verses, we will analyze some particular usage of the word “Hajj” where it will easily show itself in its true meanings and right perspective. Herefrom it will be proved beyond doubt that it does not denote some religious ritual, but in academic sense, means to hold debate, discussion, to quarrel with arguments, to testify, a verbal exchange of views, a routine to establish consensus of opinion, etc. Its meanings or definition in Quranic texts can never mean “the Pilgrimage of Hajj”. Kindly check these most relevant verses.

1) Verse 2/139 (Hajj: Tuhaajjoona-na – تَحَاجُّونَا)

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ (١٣٩)

“Tell them Do you argue with us (atuhaajjuna-na - أُتَحَاجُّونَنَا) about God in spite of knowing well that He is our Lord as well as yours? In this case we must say that unto us will be accounted our deeds and unto you, your deeds, and unto Him alone we devote ourselves in all earnestness.”

2) Verse 3/61 (Hajj: Haajja-ka fi-hi – حَاجَّكَ فِيهِ)

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ (٦١)

“Hence, who ever may debate/argue with you on this issue (Haajjaka fi-hi - حَاجَّكَ فِيهِ), after the divine knowledge has reached you, advise them to let both of you and us and our communities free to act as they may, and let the liar party bear the condemnation of God.”

3) Verse 3/65 (Hajj: Tuhaajjoon – تَحَاجُّونَ)

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ (٦٥)

“O People of the Book, why do you argue/debate/quarrel about Abraham; be aware that the Scriptures of Taurah and Injeel had not descended except much after his passing away. Why don't you exercise your intellect?”

4) Verse 3/66 (Hajj: Haajuj-tum/tuhaajjoon – حَاجَجْتُمْ / تَحَاجُّونَ)

هَآ أَنْتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٦٦)

“You are those who have been arguing/debating/quarrelling (Haajuj-tum – حَاجَجْتُمْ) about that of which you had knowledge. But now why do you argue/debate/quarrel (tuhaajjoon – تَحَاجُّونَ) on what you have no knowledge about. It is the God Who knows all, whereas you know not.”

5) Verse 3/73: (Hajj: Yuhaajju-kum ‘inda Rabbi-kum – يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ):

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبَعَ دِينَكُمْ فَلْإِنْ الْهُدَى الْهُدَى أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ ۚ

“And you do not believe anyone except those who follow your way of life. Tell them that the Divine Code of Conduct is only that which is advised by God and it is granted to everyone just like it was granted to you, otherwise they would contend/argue against you (yuhaajju-kum – يُحَاجُّوكُمْ) about that before your Lord.”

Dear Readers, here ends the major segment of our research on the Muslim Pilgrimage of Hajj. It is hoped by the grace of God that this effort would appropriately realize the target set forth by this writing. It is hoped that the dominant majority of educated Muslims would start looking into these rituals in a new light. This is the only target and the purpose of this humble writer.

Chapter (9)

CONCLUSION

Dear Readers, to prove the futility of the soulless ritual of Hajj, no new campaign has been unleashed presently by this mortal. In the past too, this rituals's frivolous nature had been reviewed by scholars having evolved consciousness and probing minds. Whatever was written on this subject in the past, could not be brought to public notice due to factors like fear of religious repression, tyranny of the protracted chain of Muslim dictators, and the obscurity of manuscripts usually caused by the passage of considerably longer time periods. Thus, we remain deprived of some valuable earlier contributions on this crucial subject. However, we do have one authentic and veritable truth before us, by the grace of Almighty, in the form of a decisive utterance on this topic by the great philosopher of Islam, Allama Mohammad Iqbal. According to Iqbal's Quranic vision, all that is in practice today among Muslims, stands in stark opposition to Quranic teachings and is just a crude representation of blind conformism and traditionalist dogmas. The fact is also evident from his writings that he had scanned the depths of this issue as is reflected from many of his poetic verses. Immediately subsequent to him, Mr. G.A. Pervaiz, a fore-runner of the "Back to Quran Movement", inspired by the vision of Iqbal, also concentrated on this issue in his probe and research. He succeeded in taking a bold step forward from this ancient and outdated idea of a big worship. Facing severe kind of opposition from our fanatic clergy, the present rituals of Hajj were boldly declared as totally baseless in his various writings. He presented the theory of Hajj as a congregation prescribed for holding annual conferences of the Muslim nations. He suggested that Makkah was appointed as the gathering point only because this town was revered as the initial center of the emerging Islamic movement. According to him this annual conference was proposed for contemplating upon the problems facing the Islamic world and to determine/formulate their collective diplomacy or strategy; and also that participation therein was mandatory only for the selected few people of authority who, by sitting together once in a year, could devise

policies for the progress of Islamic Discipline in the Islamic world and elsewhere. The present gathering of millions seeking Deliverance was, in his view too, a wastage of time and resources and a blatant deviation from the right path, imposed upon Muslims in the past by vested interestes under the doctrine of the fictitious Islam. It must be appreciated that till he was alive (d. 1985), this reconstruction of the philosophy of Hajj by him was the only progressive one conforming to rational and intellectual standards of thinking insofar as, by that time, new academic and archaeological discoveries had not openly challenged the pivotal mythical status of Ka'bah. The alleged founding of the city of Makkah in the ancient times by the hands of holy messengers was not questioned yet. And the absolute lack of attention by the holy Messenger, in his last years, towards Makkah and Ka'bah, later assumed to be a center or a source of inspiration, was not paid due attention or brought to light as yet. This discovery was also not yet unfolded that the re-introduction of Hajj along with other rituals of Jahiliyyah was the outcome, and an important ingredient, of the fabrication process of a fictitious Islam after the establishment of despotic kingdoms. Through such fabrications, the sites and personalities were to be declared sacred and divine instead of the universal and timeless Mode of Conduct the God Almighty had descended for the benefit of human kind.

Anyway, presently, in this highly advanced age of ours, in the course of continued campaign of exploring and recovering the True Islam, another bold step has been taken through this writing. By lifting the curtain from the face of all possible discoveries made through an up to date research, the reality of Ka'bah and Hajj, and the big conspiracy and intrigues against Real Islam have been duly exposed. Research oriented scholars are invited to a serious and purposeful probe, analysis and criticism.

The history is very clear, specific and based on facts. In short, concluding this thesis, it is submitted for my Readers' attention that the first major source of all the myth interpolated in the religion of Islam, including the mythical status of Ka'bah and Makkah, is known to be the first Islamic historian on record, Mohammad bin Ishaq Yasaar (d. 151 AH) bearing a dubious scholarly character and hidden Jewish origins. In all probability, this gentleman was hired and sponsored by the Arab Umayyad Royalty. That's why his writings were officially recognized as authentic and were arranged to be followed blindly by all the

subsequent anti-research regimes and earlier historians, as well as by Hadith fabricators and collectors. He is the one who introduced for the first time the exaggerated theory of involving Abraham and Ishmael or their descendents in building the temple of Ka'bah and the city of Makkah around it. According to him, after Ishmael's descendents, the tribe of Banu Jarham took charge of servicing this temple up to the time when Banu Khaza'ah, migrating from Yemen after the collapse of Ma'rab Dam, appeared on the scene and defeated and ousted Banu Jarham and took charge of servicing the temple. While escaping from Makkah, he maintains, Banu Jarham had hidden the Black Stone and two Golden Gazelles deep down the Zamzam spring and had buried the spring under debris so that these may not be recovered. Moreover, according to this story, Banu Jarham kept their presence in Makkah until Banu Khaza'ah came from Yemen after the collapse of Ma'rib Dam. Now this story is totally fabricated as it has no historical authenticity. We authoritatively know from documented history now that some time after Ma'rib Dam's collapse in 150 C.E., Banu Khaza'ah migrated from Yemen and had settled in the region where Makkah was to be built later. After that historical collapse of the Dam, many Arab tribes had migrated from Yemen and got settled in the North of Arabia as well as in different regions of Mesopotamia, and had established their kingdoms. Banu Khaza'ah never found the existence of a tribe called Banu Jarham in this area, nor a city, or a temple. The existence of Banu Jarham is not proved by any history in the post eighth century B.C. era, and they are known to have become obscure like many other ancient tribes. Any big water source in the desert region of Arabia was so important that it was not possible to hide it by any means or to make it disappear secretly. Nor can a defeated tribe, while running away in the presence of the victorious tribe, could have had the opportunity to systematically and effectively block a major and only source of water in the area. Had this spring been existing since the times of Abraham, why had the historians and geographists found no trace of it and no settlement around it? How could Abdul Muttalib (grandfather of the holy Messenger) discover in the late fifth century A.D. a spring blocked in the 2nd century A.D. ? Or was it that in fact Abdul Muttalib, while facing shortage of water, strived hard to make a totally new discovery? You can hide an ocean but not a water well or spring, or its source, from the eyes of thirsty Beduin tribes. When Banu Khaza'ah didn't have a temple for some time, they installed a black tent in an empty field there to perform their worship rituals. According to the writers of

eighth century A.D. the building of Ka'bah was carried out in the fifth century A.D. by a Himyarite pagan Yemenis chieftain whose name was "As'ad abu Karb". This man is also called "Abu Karb As'ad" who ruled the region of Yemen from 410 to 435 A.D. Muslim historians' acknowledgement that As'ad Abu Karb was the first ruler who decorated Ka'bah with a cloth covering is an important testimony of the reality that the actual builder of this temple in the history was this pagan king. Decorating or finishing a building is naturally the 2nd phase of its construction that comes immediately after the construction. This As'ad Abu Karb also captured the city of Yathrab before staying in the region of Makkah. It transpires that the existence of a temple in Yathrab proved to be an instigation or inspiration to build one in Makkah too. Later on, Quraish tribe too migrated from Yemen. The Black stone was brought by them from Yemen where they regarded it as sacred. Hence, the authentic history of the building of Makkah city is that of the post fourth century era. Both the stones, viz., the Black Stone and the Yameni Rukn, which were the center point of worship within the temple, had originated from Yemen. In addition to Dr. Rafat Amari, a prominent contemporary Egyptian Scholar Taha Hussain has also criticized the linkage of Makkah's temple to Abraham and Ishmael in these words :

"The issue of this episode is very clear as it belongs to the present times and took place a little bit before the emergence of Islam. For religious purposes, Islam has concocted a fallacious history about it".

Today, when the entire legacy of the hitherto available academic and research material has been circulated all over the globe through the rapidly growing Cyber Technology, and this unlimited progress of man has opened up countless doors of invention, exploration and discovery, the need of the hour urges us to launch a concrete venture into unfolding the entire assortment of ideological, mythical, dogmatic and superstitious secrets surrounding humanity since ancient times. Especially those secrets which do not correspond with the proven standards of intellect, consciousness, knowledge, logic and modern sciences. And the final destination of these integrated efforts must be the discovery of Real Islam - the real divine code of human conduct – in its entirety and in a purified form. And subsequently, to present it to the humanity for analysis, investigation and an eventual sincere pursuit of its humanistic doctrine. That will hopefully be the pure Islam which was presented to the world by our dear holy Messenger Mohammad

pbuh himself in a proper order, with its exhaustive understanding through his own teachings. This original Islam could sustain itself only until the era of Caliph Uthman because the confrontational powers had started their underground organized resistance during the very lifetime of the Messenger. So much so, that they had continued their conspiracies to kill the holy Messenger. This Divine Discipline was subsequently removed from the face of the earth by the despotic Arab rulers who had succeeded in taking over the Islamic state after the death of Caliph Uthman. The original Islam was thus so deeply buried under the ground that its recovery was made almost impossible. Then the darkness of ignorance and superstition was spread over the Muslim world. It still dominates the collective life of Muslims. This research based writing is aimed to expose this great Arab Scam as highlighted above.

It won't be out of place to make clear at this point that the responsibility of this research rests on this writer alone. He is responsible also for any mistake or omission found in this text. Any mistake found in the quoted references would also be attributed to him. Any effort from scholars for rectification of an error or omission, accompanied by a valid academic or historical reference, would be most welcome. Best efforts are made to keep the writing as brief as possible, because this thesis had the potential to spread over a volume of 400+ pages. For this purpose, plenty of unnecessary details have been cut short. This humble writer maintains a flexible mindset in respect of his research work and believes in a continued intellectual and academic advancement through diversified guidance. It is a known fact that a stubborn man who is strict in his convictions, languishes imprisoned in dark shadows of egotism and can never learn and advance in the fields of knowledge and research. This work is a human effort towards the acquisition of intellectual and academic evolution; and it belongs to a particular era or a time zone, and is therefore relative, and can't be the last word on its theme. It rather presents a platform or a camp to take a temporary interval of rest and respite and, after acquisition of fresh academic provisions, to resume the journey to higher evolutionary levels. Iqbal in his verse had elaborated the same fact in these words: "A fresh new world always emerges out of fresher thinking ; because worlds are not born of stones and bricks".

جہاں تازہ کی افکار تازہ سے ہے نمود کہ سنگ و خشت سے ہوتے نہیں جہاں پیدا

The journey of human evolution is in progress. By virtue of our present evolutionary level we have been able to expose the corrupted form of Namaaz (Muslim ritual of prayer) and Soum (Fasting). On identical lines, with the present research we are now able to discard categorically the un-Quranic and meaningless ritual of Hajj at Ka'bah in Makkah with the help of authentic facts and arguments. It is because Quran is not a code of worship and prayers. On the contrary, in its own words, it is a "Timeless Mode of Conduct" (2/2 – "Hudan"). Conduct is defined as social behavior or interaction which may be positive and peaceful, and therefrom the springs of goodness must be seen gushing out for the benefit of fellow human beings. Kindly think yourself logically as to whether visiting a "sacred" site can ever be conducive to building a noble character when you may have never come across the known principles of morals and ethics? Is it reasonable to believe that a pilgrimage can absolve you from all of your past sins and crimes-----particularly if you are a murderer and have left behind berieved families wailing and mourning??? Or if those destitute orphans' curses may be chasing you whose subsistence has been misappropriated by you forcibly and fraudulently??? Or if those tillers and labourers may be condemning you upon whose flesh and blood you have raised your business empire??? Or if those former business associates of yours may be starving helplessly whom you might have robbed of their capital by exercising deceit and breach of trust and confidence?? And then kindly have a look at the HAJJ of those Muslim heads of states who proudly visit Makkah with their entourage while leaving behind a trail of hunger, poverty, tyranny, suppression, and exploitation for their people. For such leaders the extra privilege of opening the door and stepping into the sacred stone structure of Ka'ba is also available. Can you think for a moment that this privilege can deliver them from their entire account of tyranny, despotism, debauchery, theft of national resources and worth billions of foreign bank accounts???

The great Arab Scam of fabricating a fictitious Islam and its forced enforcement had played such a colossal havoc with the Islamic World that it is now categorized among the most backward regions of modern times.....And none of the Muslim Ruling families give a damn about this tragedy. Their people rot today in the shadows of extremism, fundamentalism, terrorism, barbarism, ignorance and illiteracy. Still the leaders' attention is fully concentrated on

establishing new records of amassing heaps and loads of wealth. The more the world out there advances, the more decadence appears here. The rulers feel satisfied with this phenomenon because people's illiteracy and depravity helps in the perpetuation of their power and authority. Terrorist organizations keep multiplying. Extremism has become a national and religious mindset. As these factors tend to enhance the wretchedness and suffering of the Muslim masses, the Muslim rulers keep cultivating this criminal state of affairs. In the coming future too, only darkness is perceived to permeate this region. Not only their nights, but their mornings too bring darkness in their wake.

Concluding this writing and bidding farewell to my readers, allow me to present an eternal truth in the form of a verse, as the essence of the entire Quranic philosophy :

“The only worship and prayer, and the real Religion and faith consist in nothing except the collective service of men by their fellow men.”

یہی ہے عبادت یہی دین و ایمان کہ کام آئے دنیا میں انساں کے انساں

And the Great Quranic philosopher, Allama Mohammad Iqbal was the one who had offered a solution for getting rid of the curse of this fictitious Islam by issuing his final decree in these words :-

“Until the prevalent social order is not turned upside down, the acquisition of intellect, civilization and a stable Discipline of life would remain an elusive dream.”

تا نہ و بالا نہ گردد این نظام دانش و تہذیب و دیں سودائے خام

May Allah bless you all with his limitless mercy and open up the doors of divine intellect and vision upon you.

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